

Archæologia Cambrensis.

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BRITISH INTERMENTS.

ALL nations in every age have been accustomed to bury the dead out of their sight. This is an universal practice, founded originally, no doubt, upon the Divine decree,—“Dust thou art, and unto dust shalt thou return,” whilst its various forms have been assumed and regulated in accordance with the religious creed of each country.

It is not my purpose, however, to dilate on the funeral usages of other people;—my observations shall be confined to a few facts, culled out of our early documents and old traditions, which tend to elucidate the kind of treatment awarded to the dead at the hands of our own British ancestors.

In the first volume of the *Myvyrian Archaiology* are printed two series of stanzas, entitled respectively “Englynion y Beddau,” and “Englynion Beddau Milwyr Ynys Prydain,” that is, “Stanzas of the Tombs,” and “Stanzas of the Tombs of British Warriors.” They are evidently a collection of traditionary verses relative to the graves of about two hundred persons who had distinguished themselves, whether for good or for evil, in the annals of the country, from the earliest period down to the close of the sixth century. This very circumstance of itself denotes the profound veneration in which the last resting places of our forefathers were held. The memory

of them occasionally even survived the very names of their silent occupants, as appears, for example, from the following triplet:—

“ E Beteu hir yg guanas
Ny chavas ae dioes
Puy vynt uy puy eu neges.”

The long tombs in Gwanas,
There has been found none who can their age determine,
Or tell who claims or who disowns them.

There is here a remarkable corroboration of the theory which places the long barrow in the first class of sepulchral earthworks—a theory which is founded, not only on the inference that the primeval form naturally followed the shape of the body, but also on the fact that the relics discovered in such graves indicate the lowest stage of civilization. Generally, a rude cist enclosing the skeleton is the only thing discovered in them; sometimes pieces of pottery, apparently not cinerary, and exhibiting no traces whatever of art or ingenuity, are also found; but never, as it appears, any metallic implements.

Among the names of greatest antiquity we recognize that of Tydain Tad Awen, “who first conferred art on poetic song, and system on record,” (*Triad* 92,) *i. e.* adopted verse as the vehicle of tradition. The bardic chronology fixes his era about eight hundred years before the nativity,—a date so remote as to render wonderful the tenacity wherewith his burial place, recorded in the following lines, has clung to the memory of his countrymen:—

“ Bed Tedel Tydawen
Yng guarthaf brynn Arien.”

Again,—

“ Bed Tedei tad awen
Yg godir Bron Aren.”

The tomb of Tydain Tad Awen
Is on the summit of Arien hill.

Or, according to the second version,—

On the peak of the front of Aren.

Bryn Aryen is in Caernarvonshire; nor should it excite in us any surprise that the inhabitants should thus early have progressed so far westward, when we learn that the Lloegrians and Brython had already arrived in the island, and that the limits of "the three social tribes," were assigned and fixed by Prydain, a contemporary of Tydain.

The graves mentioned in the "Stanzas" are described as being situated principally on mountains, sea-shores, banks of rivers, and churchyards. Thus *e. g.* Gwydion ab Don's tomb is said to be on "Morva Dinllen," the shore of Dinllen; that of Bedwyr on "Allt Tryvan," the slope of Tryvan; Rhun is said to have been buried "ar lan Rydnant," on the bank of Rhydnant; and Dylan in "Llan Veuno," Beuno's church.

We learn, on the authority of Gildas, that the primitive inhabitants of Britain paid particular veneration to mountains, hills, and rivers, "*montes ipsos aut colles, aut fluvios . . . quibus divinus honor a cæco tunc populo cumulabatur.*"—(c. 2.) It is probable, therefore, that this feeling, however originated, operated more or less in the selection of such places, or their immediate vicinities, as depositaries for the bones and ashes of the dead, independently of their being less liable to be disturbed by the spade of the husbandman. Hence when any fell on the open plain, they seem to have been conveyed on temporary biers to less frequented spots for interment. Llywarch Hen saw in the battle of Llongborth "*elorawr mwy no maint,*"—biers innumerable. It does not appear, however, that particular localities were chosen upon any principle of symbolism,—for we read of individuals of like or equal rank being buried, some on shores, some on mountains,—but that the selection was suggested merely by the circumstance of convenience; and yet it certainly is somewhat remarkable that the only females mentioned in the "Stanzas," being in number four or five, were all buried on a "Morva" sea-shore, and that Bronwen's urn was discovered on the banks of a river!

The following stanza refers to the grave of an individual notorious for his wickedness :—

“Cigleu don drom dra thywayt
Am vedd Dysgyrnin disgyffedawt
Aches trwm anghures pechawt.”

Hear the sullen wave beyond the strand,
Round Dysgyrnin's grave, the son of Dysgyveddod;—
Heavy the foam for burning sin.

Disgyveddod was a chieftain of Deivyr in the early part of the sixth century, and as the people of that region, conjointly with those of the adjacent kingdom of Bryn-eich, dishonoured themselves by a base alliance with the Saxons, in opposition to the interests of their own country, we may well suppose that such was the crime which is here represented as having roused the roaring fury of the ocean, lashing with heavy and measured steps, and incessantly, the very tomb of the traitor chief.

Churchyard interments naturally followed upon the introduction of Christianity and the erection of churches. The Christian religion did not destroy the feeling of reverence which the people entertained for particular spots—it only sanctified it. Hence druidical circles still continued to be the scenes of Divine worship for some time after the general reception of the Gospel; and it is but reasonable to suppose that the treatment of the dead, ever considered as a sacred duty, would be regulated by the same feeling, until by degrees, as churches filled the land, the bodies of Christians were generally received within their consecrated enclosures. In the sixth century, the era peculiarly of church building, the transition in regard to places of sepulture is very perceptible. Thus in Llywarch Hen's “Elegy” we are informed that one of his sons was buried on a mountain, and in the very next line that another lay interred in a church :—

“Bedd Gwell yn y Rhiw Velen
Bedd Sawyl yn Llangollen.”

The tomb of Gwell is in Rhiw Velen,
The tomb of Sawyl in Llangollen.

Rhiw Velen is not more than five miles from Llan-

gollen. It may be that the church of Llangollen was not founded at the time of Gwell's decease,—be it so; yet it is remarkable that a full century later, *i. e.* A.D. 775, a Christian prince was buried at the distance of only two miles from the village of Llangollen, and that moreover a cairn was erected over his grave, surmounted by a pillar bearing a Christian epitaph. I need scarcely say that I allude to Eliseg, prince of Powys, who reposes in the vicinity of Valle Crucis Abbey.

When inhumation was resumed under Christianity, the long tomb was also restored, though by degrees. There is an allusion to that form in the following lines:—

“Es cul y bet ac ys hir
Im lluru llyaus amhir
Bet Meigen ap Run rwyw gwir.”

Narrow is the grave and long
Of him, who routed the profane host,—
The grave of Meigen ap Rhun, ruler of men.

I say resumed, because it is now proved beyond question that inhumation was the most ancient practice; but, to connect it with an unknown race prior to the Cymry is a theory which, in my humble opinion, has been prematurely formed and received, and is not conclusively supported even by the crania of the tombs, whilst it certainly runs counter to all our traditions on the subject. There is exhibited throughout these an earnest and emphatic anxiety to claim a priority of occupation in behalf of the Cymry:—

“No one has any right to it (the island) but the tribe of the Cymry, for they *first* settled in it; and before that time *no persons lived therein*, but it was full of bears, wolves, and bison.”—*Triad* 1.

“They (the Cymry) came to the island of Britain, where previously *no human foot had trodden*, and took possession of it under the protection of God and His peace.”—*Iolo MSS.* p. 427.

“Three ways in which a Cymro is primary over every other nation in the isle of Britain: *primary as a native*, primary as regards social rights, and primary in respect of Christianity.”—*Myv. Arch.* iii.

Such is the definite language of our traditions; and

perhaps the Bardic system may be a living witness to the fact that the stone period was Cimbric, for it is still considered unlawful to apply any metallic tools to the erection of the Meini Gorsedd.

Cremation succeeded apparently about the time when metallurgy became known to the inhabitants of the island, and which must have happened before the era of Dyvnwal Moelmud, B.C. 430, for his code refers to iron mine works, which are described as "common property," though the ore when dug out was regarded as private property. (*Myv. Arch.* iii. 289.)

The art of working in metals might have been introduced by either the Lloegrians, or Brython, or both, and subsequently improved by the Coranians, who are renowned for their knowledge, and who settled here about the time of the great legislator of the Cymry. Nor is it improbable that the new mode of burying was likewise introduced by some of these colonies, but whether it was at first common to all, or restricted to certain classes, it would not be easy to determine. All the information we derive from native records on the subject is, that certain persons were to be put to death by means of fire. Thus in the Moelmudian Laws we read,—

"There are three strong corrective punishments; first the loss of life——

"There are three ways in which corrections by the loss of life may be inflicted: decapitation, hanging, and *burning*; and the king, or lord of the territory shall determine which of these shall be inflicted."—*Triad* 20.

In the Genealogy of Iestin ap Gwrgant, moreover, (*Iolo MSS.* p. 359,) we are informed that King Morgan, some five or six generations later, "passed a law that all murderers and traitors should be burnt." Now, though these enactments refer merely to the mode of death to which the said persons were subjected, they yet necessarily make us acquainted with the condition of their bodies after death, that they were reduced to ashes. But in what way these ashes were disposed of, whether they were collected, deposited in an urn, and entombed, we

are not told. If they were, another question would arise,—could those urns which are discovered in British graves have belonged exclusively to murderers and traitors? There are instances of cinerary urns having been found in the same tumulus with entire skeletons. Such was the case near Mold, where the gold corslet described in an early number of the *Archæologia Cambrensis* was found, and were we sure of the Druidical antiquity of tombs of that description, the circumstance would seem to lend a certain support to the foregoing view. Neither would the discovery of urns in the neighbourhood of Druidical temples necessarily imply that the ashes contained therein were those of priests, or persons of rank and power. Rather might it suggest the idea that they belonged to victims that for their wickedness had fallen by the sacrificial knife of the Druids.

Nevertheless, I think that we have sufficient evidence to prove that they were not the bodies of criminals alone that underwent cremation in Druidical times. Urns have been discovered in tumuli bearing the names of persons who appear to have led unblemished lives, and were moreover possessed of exalted dignity. I need only mention that famous urn, now in the British Museum, which goes by the name of Bronwen's urn. Bronwen was the daughter of Llyr, and aunt of the renowned Caractacus, a lady of rank and high reputation; and yet, as we here find, her remains were burnt.

Besides, the frequency of graves of this kind would militate against the hypothesis, inasmuch as it would exhibit, somewhat anomalously, an extent of crime and immorality among our ancestors equal only to the rigour with which the law was administered, and justice enforced!

Fire seems to have been retained for some time in connexion with the funerals of Christians. In the poetical works of the early Bards, as well as in the Historical Triads, mention is made of the funeral pile, and in each instance with reference to Christians. Llywarch Hen, speaking of his countrymen at the battle of Llongborth,

whom he had a little before distinguished from the Saxons by the name of *saints*, says :—

“ Yn Llongborth gwelais i vygedorth
A gwyr yn godde ammorh,
A gorvod gwedi gorborth.”

At Llongborth I saw the *funeral pile*,
And men enduring the want of sustenance,
And defeat, after the excess of feastings.

And we are told in the Triads that “Cornan, the horse of the sons of Eliver with the great retinue, carried Gwrgi, Peredur, Dunod Vyr, and Cynvelyn Drwsgl, to see the ‘mygedorth’ (*funeral pile*) of Gwenddoleu in Arderydd,” A.D. 577. Gwenddoleu was instructed in the Christian faith in the college of Iltutus, and is ranked with the British Saints. But it is scarcely credible that the bodies of the deceased were burnt, inasmuch as such a practice would be opposed to the principles of the Christian faith, which professes a belief in the resurrection of the flesh, and the improbability is heightened by the circumstance that charcoal and burnt soil are frequently found in graves with bones that have not themselves been subjected to the action of fire. Whether the funeral pile, under certain modifications, was thus allowed by the infant Church of Britain to continue for some time out of respect to popular prejudice, we cannot well determine. Certain it is that it was now regarded as a mark of honour. Its very name denotes as much, viz., “mygedorth,” a word compounded of “myged,” *grandeur, reverence, honour, solemnity, glory*; and “gorth,” *what abuts, or stands opposite*, or simply a *pile*. When the practice finally ceased we have no means of ascertaining.

Enclosing whether the urn or the skeleton is commonly found a cistvaen, formed by placing four flat stones together in a square, with another as a lid on the top. Such a cistvaen contained Bronwen’s urn, and to it doubtless is the reference in the following passage of the Mabinogi made :—

“ Bedd *petrual* a wnaed i Vronwen verch Lyr ar lan Alaw, ac yno y claddwyd hi.”

A *square* grave was made for Bronwen, the daughter of Llyr, on the banks of the Alaw, and there was she buried.

I say to *it*, the *cistvaen*, for the expression would not apply to the *tumulus*, which is described by Sir R. C. Hoare, who visited the spot, as being "elegantly rounded."

Allusion is made to the *cistvaen* in the "Stanzas of the Tombs;" *e. g.*:—

"Pieu y bet pedryval
Ae pedwar mein amytal
Bet Madauc Marchauc dywal."

Whose is the quadrangular grave,
With its four stones on every side?
It is the grave of Madawg, the valiant knight.

It is possible, nevertheless, that the description refers to the external character of the tomb. But wooden coffins were also used in the sixth century, as may be inferred from the following passage in Llywarch Hen's "Elegy on Cynddylan:"—

"Gan vy nghalon i mor dru,
Cyssylltu ystyllod du,
Gwyn gnawd Cynddylan cynran canllu."

My heart, how it throbs with misery,
That the *black boards* should be joined to enclose
The fair flesh of Cynddylan, foremost in a hundred hosts.

In the grave, with the skeleton or the ashes, are frequently found weapons of war. The practice of laying them therein seems to be alluded to by the Cumbrian Bard, when he thus laments over Cynddylan:—

"Ystavell Cynddylan neud aethwyd heb wedd,
Mae yn medd dy ysgwyd;
Hyd tra vu, ni bu doll glwyd."

The hall of Cynddylan, art thou not bereft of thy appearance?
Thy shield is in the grave;

Whilst remained, its frame-work was not broken.

Meaning thereby, as it appears, the literal shield of Cynddylan, which in his life-time graced his hall. But should it be taken figuratively with reference to the prince, as if he were the shield or protection of "Llys

Pengwern," even in that sense the usage would be implied, as that which gave birth to the metaphor.

The following stanza also seems to point to the practice in question :—

"Pieu y bedd yn y maes mawr
Balch ei law ar y llavnawr?
Bedd Beli ap Benlli Gawr."

Whose is the tomb in the great plain?
Proudly does his hand grasp the blade;
It is the grave of Beli the son of Benlli Gawr.

A remarkable fact is the existence of animal bones, such as those of the horse, deer, or sheep, in tumuli even of the Christian period. The probability is that these animals were deposited by the side of their deceased master as emblematic of his former power, wealth, and pursuits. There seems to be a clear allusion to the usage in the "Gododin" of Aneurin :—

"A chyn i olo o dan eleirch
Un ytoed wrhyt yn y eirch
Gorgolches y greu y seirch
Budvan vab Bleidvan dihavarch."

And ere was interred under the swan-white steeds,
One who had been energetic in his commands,
His gore had thoroughly washed his armour;
Such was Buddvan, the son of Bleiddvan the Bold.

The tumuli varied considerably in size, proportionably, it may be, where they covered the remains of but one person, to his former rank in life, or else to the estimation in which his memory was held by his survivors. Often, however, more than one cistvaen are found in a single tomb, as likewise several urns are found in the same cistvaen.

The following is a list of the different materials which, according to Llywarch Hen, covered his relative Urien, prince of Rheged,—*earth, stones, oak, sods, sward, a mound, sand, blue stones, and nettles*. Urien's corpse was removed for interment by "*gelorawr veirch*," a bier drawn by horses, without the head, however, which seems to have been secured by Llywarch.

On some of the later tombs a pillar was raised. The grave of Beli son of Benlli Gawr was indicated by two meini hirion, standing one at each end. An inscribed upright stone marked the resting-place of Cadvan in Towyn Church. And on the mound of Eliseg, at a much later period, was likewise placed an inscribed pillar.

I am unable to show how far the primitive Christians of Britain observed the usage of the Church in regard to the position of the grave, or the corpse laid therein. It is certain however that Druidism, as well as Christianity, in several respects acted upon the doctrine of orientation. Thus relative to the construction of a Druidical circle we read as follows in the "Voice Conventional of the Bards of the Island of Britain:"—

"It is an institutional usage to form a conventional circle of stones, on the summit of some conspicuous ground, so as to enclose any requisite area of greensward; the stones being so placed as to allow sufficient space for a man to stand between each two of them; except that the two stones of the circle which *directly confront the eastern sun*, should be sufficiently apart to allow at least ample space for three men between them; thus affording an easy ingress to the circle. This larger space is called the *entrance* or *portal*; in front of which, at the distance of three fathoms, or of three times three fathoms, a stone, called station stone, should be so placed as to indicate the *eastern cardinal point*; to the north of which another stone should be placed, so as to face the eye of the *rising sun*, at the longest summer's day; and to the south of it an additional one, pointing to the position of the *rising sun*, at the shortest winter's day. These three are called station stones. But in the centre of the circle, a stone, larger than the other, should be so placed, that diverging lines, drawn from its middle to the three station stones, may point severally, and directly, to the three positions of the *rising sun*, which they indicate."—*Iolo MSS.* p. 445.

Inasmuch then as the practice of laying bodies east and west, observed by the Christian Church, was not opposed to the old habits of the Cymry, but rather countenanced thereby, as the foregoing extract would intimate, it becomes a question of some importance, what suggested the variations, if any, from that usage? It would be very

desirable that the exact position should be noticed, as well as the run of the surrounding ground, by those who examine these ancient tumuli, in order, by a comparison of their relative situations, to discover the principle which might have suggested the same. It is highly probable that all those bodies, which were in the early times of Christianity interred in churches or churchyards, will be found to have been laid in accordance with the catholic usage.

How far the Laws of Hywel Dda may be said to have altered the former regulations respecting churchyards it would be difficult perhaps to determine. My own opinion, founded on the extraordinary veneration of our Christian ancestors for sacred sites, is that the alteration, if any such took place, was slight and immaterial. It may, therefore, interest us to learn that, according to those Laws, the LLAN consisted of a CORFLAN and a MYNWENT. The latter was the court next to the church; the former was a more outward yard, encompassing the other on every side, in which they buried the dead. The extent of the CORFLAN embraced an acre of ground, that is, 160 square perches of twenty feet each.

There are no traces whatever of any religious rites in connexion with burials to be found in the early documents of our country. We have no reason, however, to suppose that the religious ceremony adopted in our Church on the occasion differed essentially from that of the universal Church, but that thus the mortal remains of its members were conveyed to the grave with singing of psalms or anthems, and with the expression of a sure and certain hope of the resurrection to eternal life through our blessed Redeemer.

JOHN WILLIAMS ab Ithel.

Llanymowddwy.

EXCAVATIONS AT VALLE CRUCIS ABBEY.

I resume my account of the excavations at Valle Crucis. Since my last communication, three more sepulchral slabs have been discovered, two of which are very remarkable, and one is a plain stone, tapering towards the feet, without any inscription; besides these, the fragment of another inscribed stone has been dug up. Of the two former, the first is beautifully carved with foliage and interlacing patterns, amongst which, near the head of the stone, is some sort of a fabulous animal. This is the earliest example of a monumental slab upon which I recollect to have observed a date. Though broken, but few fragments are missing. I read the inscription upon it as follows, but some of the letters are broken or entirely gone:—

HIC JACET GWEIR-
 CI FILIA OWEIN CVIVS
 ANIME PROPICIETVR
 DEVS AMEN ð.....E
 A° DOMINI M°CC°LXXXX°+

The other memorial is still more remarkable. At the upper end, in a sunk panel, is a well executed half effigy of a warrior, having on the breast a shield, on which are represented his armorial bearings; and over his chain armour is a surcoat, on which a portion of the same bearings also appears, in low relief. It is difficult heraldically to describe them. In chief, are three roses; underneath is a bar or fess, which might be described as charged with a fess indented. But the remarkable feature in this monument is, that instead of tapering towards the feet, it is wider there than at the head, and it would seem that the lower part, towards the feet, is a portion of an earlier monument, awkwardly adapted to suit the more recently carved upper half. The inscription, so far as it remains, reads thus,—

HIC JACET
 YEVAF [A]P ADA[M].....
E AMEN;

but a narrow strip down the north side of each of the pieces of stone has been *neatly* cut away, *not in recent times*, and with it that part of the inscription which I have left blank as above.

Around the panel is a narrow groove, or rebate, which seems to have been for the purpose of supporting a board, to guard the effigy from injury, and to render the stone more convenient, than with the deeply cut open panel it would otherwise have been, to persons walking in the church. On one side of the panel is a hole or recess in the groove, which seems intended for introducing a finger, and so raising the board with greater facility. This monument may be assigned to the early part of the fourteenth century, if not to an earlier period.

Having seen, in the *Archæologia Cambrensis* for October last, a report of the observations of my friend Mr. R. Kyrke Penson, at the Tenby Meeting, upon my former memorandum relative to the excavations at Valle Crucis, I made a visit to the abbey for the purpose of examining the piscina or font to which he referred. I was decidedly wrong in calling it a double piscina. Two distinct basins are built into the wall close together, and I feel nearly certain that *the larger one* is not in its original position. It is ornamentally carved on its four sides, which it is very improbable would have been done had it been intended to insert the whole of one side, and parts of two others, into the wall. Nor is there any arch or recess to receive the basin. In fact the whole arrangement of it, as it now stands, is so awkward, and so different from what is to be seen elsewhere, that it can hardly have been erected originally, as it now stands.¹ I am not however disposed to agree with Mr. Penson that it is a small font. Is it not, more probably, the piscina of the north chapel of this transept, and may it not have stood upon the base now remaining in that chapel?—though it

¹ I understand that at St. David's is a piscina ornamented like this on each side, and built into a wall; but what is there to show that it is *in situ*? and I am not aware that it is accompanied by the other circumstances detailed above.

is fair to mention that the former is square, the latter oblong.

I regret that the workmen have inadvertently pulled down the small remaining portion of the wall dividing, in one part, the nave from the north aisle, and in which were the traces of the piscina, or holy water stoup, referred to in my last communication. They have also removed the fragments of the wall separating the choir from the south transept. These were however *but fragments*, and as the excavations proceed, I hope enough of the foundations will be discovered to render the plan of the church quite as clear as it was before the removal of the portions of walling to which I allude. They appear to have been of later date than the pillars against which they were built.

Part of the screen between the choir and nave has been discovered, but it is merely a remnant of plain walling. It is probable however that some portions of the jambs of the doorway from the nave into the choir are remaining.

Several additional fragments of encaustic tiling have also been found. One of these has been impressed by the same stamp as tiles dug up at Strata Florida, in Cardiganshire, and some still remaining in the church of Acton Burnell, in Shropshire.

The excavations are now proceeding in the nave. The bases of two of the pillars of the arcade dividing it from the south aisle have been brought to sight.

Since the above was written, I have become indebted to the courtesy of Mr. Joseph Morris, of the Town Clerk's Office in Shrewsbury, for the following particulars relative to the persons commemorated in the sepulchral stones laid open in the abbey, during the present year.

Edwart filius Jorwerth was a lineal descendant of Ririd Flaidd, the "Wolf of Penllyn," in Merionethshire, a chieftain from whom the families of Vaughan, formerly of Glanllyn, and Myddleton of Chirk Castle, were descended.

Gweirci filia Owein, is supposed to have been a branch

of the family of Madoc ap Griffith Maelor, the founder of the abbey, and nearly related to him.

Yeuaf ap Adam was of Trevor, in the parish of Llangollen, and ancestor to the Trevors of that place and of Brynkinalt, and to the Mostyn family.

W. W. E. W.

13th December, 1851.

The bases of all the columns, separating the nave from its south aisle, have now been cleared from the rubbish in which they were buried; portions of the jambs of the doorway leading from the nave into the choir, and of that opening to the stairs of ascent to the rood-loft, have also been found, *in situ*. Several of the steps remain.

February 23, 1852.

TUMULI, MERIONETHSHIRE.

II.—THE CARNEDD AT CWM LLWYD, IN THE PARISH OF LLANEGRYN.

THIS carnedd we opeped on the 8th of September. It is situated to the north of a flat called Gwele Meibion, which intervenes between it and the bridge Pont Cwm Llwyd, and on a ridge which connects the mountain called Pen Garn with one to the east called Craig Cwm Llwyd, and overlooks the estuary of the Mawddach, which is to the north of it. Much of the apex having been removed to make shepherd-huts round its base, to shelter the guardians of the mountain flocks, the labour of excavation was considerably lessened. By this mutilation the imposing character which it once must have possessed was entirely destroyed. What once perchance reared itself in the distance, the welcome landmark of the lonely mountain traveller, is now almost to be sought for before seen. Some idea of its former proportions may be formed from its diameter, which was about sixty-eight feet: its contour was circular.

As in the carnedd last described, we sunk a circular shaft at the centre, and found that the carnedd consisted of stones, bedded in pretty regular layers, for the most part of one kind (the common stone of the country),¹ interspersed, as our work proceeded deeper, with large lumps of burnt stone, the production probably of volcanic action.² Shortly after commencing our shaft we came to some animal bones loose in the carnedd, in an advanced stage of decomposition; and again below these, to another portion of animal bone; and eventually to a very large flag stone, with a convex surface, of an irregular shape, inclining to that of a parallelogram, measuring six feet three inches in length, by three feet three inches in its widest part, and six and a half or seven inches in thickness. This stone, which our two workmen and myself had great difficulty in moving, (we could not raise it,) proved to be the covering-stone of a cist, measuring only two feet four or five inches in length, by one foot eight inches in breadth, and one foot three inches in depth. I must not omit to mention that on the northern extremity of this stone were the bones of some diminutive animal, reduced to very small particles, and that, as in the last carnedd, this stone was protected by some smaller, but still large, flat stones, the edges of which rested upon it, on its eastern and western sides. The length of the cist lay north-west and south-east. On removing the cover, a flat stone of irregular shape, partaking of a triangular form, nearly filling up the area of the cist, and covered with a cake of fine dark brown soil barely an inch in thickness was presented to our view, together with four pieces of broken or boulder stones, one in each corner of the cist. On examination, the cake of fine dark brown soil, which was traversed by several cracks, as though

¹ The stone of this part of the country varies, I believe, very much; but the stone of this carnedd the workmen seemed to recognize as that *commonly* found on this ridge of mountain.

² Mr. Selwyn informed me he had met with similar stones on these mountains, which he considered to have been so burnt. They were very light for their size, and had numerous perforations in them like pumice stone, from which I saw in them but little distinction.

from being once moist it had become dry, was found to contain very small particles of burnt bone, some of which were only discernible through a powerful magnifier. Owing to the sides of the cist being slightly out of the perpendicular,³ the flat stone was not extracted without some difficulty. We found that it rested on soil similar in quality to that with which it was covered, on the surface of which, in the centre of the area, were a number of stone flakes or chips, resembling those observed in the cist of the carnedd at Goleuwern. After removing these chips, many of which closely resembled the rudest type of arrow-head or knife,⁴ we carefully turned over all the soil in the cist, and removed successively the four stones from the corners. Beneath each stone, and along the sides of the cist, we found burnt bone, which from its texture appeared to us to be human, in very small particles, (the largest of which did not exceed an inch in length,) in an advanced stage of decay, and mixed with the soil, which was moist and clammy; the largest quantity of bone being found under each of the four stones. The bottom of the cist seemed to be level with the original surface of the ground.

The animal bones which, as I have already mentioned, were found in the carnedd, were submitted to Mr. Quekett, of the College of Surgeons, to whom we are much indebted for the information he has so kindly given us respecting them, and the result he has arrived at respecting a portion of them bears testimony to the general utility and advantage of archæological researches like the present. The bones I particularly allude to are those which were found on the northern extremity of the cover-stone of the cist; these Mr. Quekett pronounced to be bones of frogs; and the frequent discoveries of frogs' bones in mounds of this kind, by burrowing antiquaries,

³ I think it not improbable that they were so set originally.

⁴ I regret that I did not preserve some of them; we took some home with us, but, after some discussion and examination of them, we thought that they were mere pieces of broken stone; their presence however in the cist was remarkable, and the fractures appeared fresh and not at all worn by attrition.

have led naturalists to the conclusion that these places are selected by those little animals as their death-beds—that they there seek seclusion to die. The other bones found loose in the carnedd proved to be the tibia and other bones of deer, and a portion of the scapula of a sheep—the latter, perhaps, more recent than the former; it was, however, found deeper in the carnedd.

I do not know that the name of the flat above which this carnedd was situated is of much importance. The term *Gwele* is familiar to Welsh readers as the name of a territorial division; on the other hand, it also signifies “a bed;” thus *Gwele Meibion* may mean “the bed,” or “the gwele of the sons.” Owing to its mutilation, we could not determine the elevation of this carnedd with any certainty; but I suspect that it was more conical than that at Goleuwern, to which, in the *general* character of its cist, and in the nature of its deposit, it bears so close a resemblance as to lead us to the conclusion that both were probably the work of the same race, and of the same age; while, on the other hand, those particulars in which it differed from that at Goleuwern may constitute characteristics intended more particularly to distinguish the burial place from the cenotaph. In point of construction, the one exhibited no improvement upon the other, unless we regard (as perhaps we may) the protection afforded to the remains by the flat stone on the area of the cist as such; the peculiar stone chips or flakes were common to both carneddau;—while that at Cwm Llwyd can alone claim pre-eminence in the labour which its proportions must have demanded. Can it be that the ashes which it contained were once animated by a soul alike pre-eminent to him whose memorial mound we last described?

III.—CARNEDD LLWYD ON MOEL GALLT-Y-LLYN.

This is a large carnedd situated near the summit of the above named mountain (one of the Cader Idris chain, to the west of it) close to a boundary wall dividing the Nantcow and Gwastad-fryn sheep-walks. It measured

about forty-five feet in diameter from east to west. It was reputed to be the repository of treasure; and some years ago an old woman, goaded by nightly visions and dreams, became so impressed with this idea, that she made a vigorous attack upon it; but the wished for prize was dashed from her thirsty lips by an avenging storm of thunder and lightning, as she herself affirms.⁵ The elements, more propitious to quiet and less avaricious archaeologists, gave us far less cause to complain than the *carnedd* itself. Following up the old woman's researches in its centre, we penetrated its recesses to the very foundation, which was rock, but without finding anything of a sepulchral character. Of this result I confess the freshness and diminutive size of the stones which were thrown out afforded some warning; and although "*nil desperandum*" is a golden motto to which I tenaciously cling in researches like the present, the general aspect of the interior of this *carnedd* discouraged me from making another attempt. Yet for what other purpose than that of sepulture could such a pile as this have been raised? There were no traces whatever of fire about it, and it was on a wild sheep-walk, where agriculture had bestowed no toil for the improvement of the herbage. Perhaps some future and more persevering antiquary may yet redeem its character.

IV.—CARNEDDAU ON FRIDD EITHYNOG, IN THE PARISH OF LLANDDWYWE.

Fridd Eithynog—by interpretation "the Gorse Bank"—is the name, not inappropriately given by the country people to an extensive plain of table-land to the south-east of Cors-y-gedol, and on the north bank of Afon Ysgethin. To the west of it the abrupt descent of the coast brings the wide expanse of Cardigan Bay almost to one's feet; while on the east the rugged and imposing stronghold called Craig-y-dinas, with its ruined stone ramparts, frowns upon nature's freedom, and stays its

⁵ This old lady is still living, I believe. The story was told to us by one of our workmen, who was acquainted with her.

onward course. Amid the golden tufts with which, in the month of September, this plain was decked, were to be seen innumerable carneddau, of which the majority were very small, dotted about in all directions, while here and there we met with the remains of one of much larger dimensions—the remains, I say; for they one and all had suffered mutilation, the result of which showed itself in a stone wall which bounded the plain on the southern side. We opened several of the smaller carneddau, but without any other result than that of discovering charcoal of a close grained wood, like oak or hazel, in greater or lesser quantities, in them all—a fact, I think, sufficient to prove that they were not mere heaps formed in clearing the land of stone. Some were raised upon pieces of rock cropping up to the surface, others upon the surface of the soil. If I remember right, there was less charcoal in those raised upon the pieces of rock than in the others; but I write from memory, for I have no note upon that point. Under the impression that the deposit might be laid without the carnedd, I dug at the edge of one, but without any result. For what purpose they were made I can offer no conjecture; and, indeed, it would be rashness to attempt any conclusions concerning them without further examination. Suffice to say, that if they were connected with sepulture, it is singular that in none we met with any animal remains. Yet I must not omit to add that we found one which had been disturbed, and that certainly contained a cist of the ordinary dimensions and character, which was still entire when we saw it, with the cover-stone lying beside it. On an average, they would measure from four to six or eight feet in diameter, with a very slight elevation above the surface of the ground. This is not the only spot in this county where they are to be found. On the mountain above Llwyn dû, on the road from Dolgellau to Towyn, to the north-east of Llwyn gwril, are carneddau of a similar description;⁶ and it may be worthy of remark that, not

⁶ One of these we opened; it was situated on ground which had certainly been ploughed, and we found nothing in it. The stones

far off, to the south-west of these, too, is an ancient camp of rather peculiar structure, (of a later period, I should say, than Craig-y-dinas, or the work of a different race,) called Castell y Gaer. But, to turn from the smaller carneddau to those of larger dimensions,—one of which, lying at the easternmost end of the plain, not far from Craig-y-dinas, we examined. It measured forty-five feet in diameter; of its height we could form no very correct estimate, as the crown of it had been carried away. Sinking into it at the centre we came to a rude cist, which was covered in with a stone measuring four feet three and a half inches in length by three feet in breadth, while the cist itself, lying north-east and south-west, measured three feet one inch in length, and two feet five and a half inches broad. On removing the cover-stone we found the cist to be rectangular but ill formed, made in the usual way with stones set on edge, which were so imperfectly joined at the angles that small stones had been wedged into the joints. The eastern side of it had given way and fallen outwards. To within five inches and a half of the top, it was filled with very fine dark brown soil, in which some large stones not quite covered over were imbedded. Some portions of animal bones were lying on the surface; these we removed, and then proceeded to clear out the cist. The soil already spoken of we found contained flakes or chippings of a hard stone of a greenish brown colour, and burnt bones broken into small pieces, and much decomposed; the latter, as at Cwm Llwyd, chiefly abounded along the sides of the cist. The stone flakes or chippings, which were three or four inches in length, bear a faint resemblance in outline to the rudest type of flint knife; so rough, however, and unwrought, that I cannot bring myself to the conclusion that they were knives, or implements of any kind; but I consider that design, not accident, placed them in the cist; for, although I

appeared to have lain together for a long period, but I confess my opinion is that they had been heaped together for the purpose of clearing the land, and I daresay cultivation had been pursued there at a very early period.

am not geologist enough technically to describe the stone with which the carnedd was built, I think I can safely assert that it differed from that off which the relics in question were chipped. I think I can also safely say that they are not pieces of stone accidentally splintered,⁷ but on the contrary, that they have been purposely severed from a larger mass.⁸ It seems that in North Britain flakes of flint have sometimes been found deposited with some care in the corner of the cist,⁹ as "if intended to furnish the deceased with more darts, should he have occasion for them on the passage" into the future state. In this part of Merionethshire I believe that flint is scarcely to be met with;¹ it therefore may be suggested that these stone flakes were deposited with the same object that the flint flakes in the north are suggested to have been; it *may* be so; but the stone here is of a coarse kind,—not, I should say, the best that could be found in the neighbourhood for the manufacture of weapons and knives. The value, too, of such a suggestion must, in a great measure, depend upon an inquiry into the religion of the ancient inhabitants of Wales, for which I am not at present prepared. In this carnedd, too, they did not appear to have been laid in the soil of the cist with any more care than to give them an horizontal position,—the most natural for them to fall into. On the other hand, at Goleuwern and Cwm Llwyd, they were laid horizontally all together on the surface of the deposit in the cist, for the most part pointing in the same direction as the length of the cist. In addition to this, their presence in the cist is a peculiarity that I have not noticed in any other sepulchral mounds in North Wales. In sinking to the cist we found the leg and other bones

⁷ I have some of them now in my possession.

⁸ Such, too, was the opinion of an eminent mineralogist, Mr. Tennant, of the Strand, London.

⁹ Prehistoric Annals of Scotland, by Wilson, p. 120, *et seq.*

¹ I have been informed that flints have been found on Mochrus Island, on the coast between Barmouth and Harlech, but that they were imported thither. My informant was W. Roberts, the well known Llanbedr guide.

of some animal, which, with what I have already mentioned, formed the whole of our discoveries in this carnedd. I have yet to notice one characteristic which was shared in common by all these carneddau,—this was the very peculiar, and to my nerves offensive, earthy effluvia emitted on opening the cist, which was so strong that the clothes I wore while so engaged never afterwards quite lost it. This was less perceptible at Goleuwern than in any of the others, and perhaps was noticeable in the greatest degree in a carnedd to be noticed hereafter, which was the last that we opened. The animal bones already mentioned which were found in this carnedd, and a small portion of the *brown soil* from the cist, I forwarded to the College of Surgeons, in order to obtain the opinion of Mr. Quekett upon them. The soil was silica, or inland sand, and decomposed animal matter, the bones he pronounced to be those of a young deer, probably one of that species commonly called “fallow deer,”—an interesting proof of the perfection to which the science of comparative anatomy has advanced, that it can distinguish in bones laid in the tomb at so remote a period, not only the species, but the tender from the mature growth of the species. The constant discovery of the bones of this tribe of ruminants affords some proof that deer were very abundant in this island at the period to which these sepulchres belong, and that the capture of them was an occupation which ranked high among the daily pursuits of past generations, and was attended with a considerable degree of success;² but here our inference must stop, while we may cherish a hope that the perseverance of antiquaries will some day reveal a satisfactory reason for the presence of these bones in the tombs of the past.

W. WYNNE FFOULKES,
General Secretary.

² So we see from the Nineveh sculptures that hunting the bull and lion formed a pastime of the kings of that age in that country.—See “Nineveh and Persepolis,” by Vaux, Third Edition, p. 242.

THE POEMS OF TALIESIN.

No. V.

EULOGY OF CYNAN GARWYN.

THE original of this poem is published in the *Myvyrian Archaiology*, vol. i. p. 168, where it appears with the following title:—

“TRAWSGANU CYNAN GARWYN. M. BROCH.”

This word has been translated *Satyra* by Lhuyd, and there need be but little doubt that the translation is correct. Richards, in his *Dictionary*, cites an authority for that rendering:—

“Trawsganu, s. a satyr.—R. M.”

And on referring to the list of abbreviations we find that R. M. was “Rhisiart Morys, Esq., a native of Penrhos-llugwy, Anglesey, editor of many good impressions of the Welsh Bible, 1760.” The title however is a sad misnomer, for the poem is one stream of praise; and there can be no propriety in terming it a “A Satire,” except upon the principle that “praise undeserved is scandal in disguise.” Pope’s rule, however, will not apply in this case, for Cynan Garwyn was a brave man, true as his own steel; and though, like most of his contemporaries, he was a quarrelsome neighbour, he did the state some service. I have therefore altered the title of the poem, and substituted another more consonant with its character. The original runs thus:—

TRAWSGANU CYNAN GARWYN. M. BROCH.

CAN ETTO O WAITH TALIESIN.

Kynan cad gyffred
Am arlloses¹ ced
Cynyd gau gogyfed
Gwrthelgwn trebred²
Cant gorwydd cyfred
Ariant eu tudedd

Cant llen³ ehoeg
O un oflaen⁴ gyffred
Cant armell im arffed
A phympwnt cathed
Cleddyf gwein carreg
Dyrngell no neb

¹ Arllofes.—Ll. E. D.

³ Lleu.—*Ibid.*

² Trefbred.—*Ibid.*

⁴ Faen.—*Ibid.*

Cant Cynan caffad
 Cas anweled
 Cadellig ystrad
 Cad ynysgoged
 Cad ar wy cyrched
 Gwaywawr ebrifed
 Gwenhwys a ladded
 A llafn gwyarlled
 Cad ym Mon mawr teg
 Eglyd moled⁵
 Tra menei myned
 Gorwydd a gworgred
 Cad ynghrug Dymet
 Aercol ar gerdded
 Nac ni ryweled
 Ei biw rhag ffrîw neb
 Mab Brochuael broled
 Ei ddywed eidduned
 Cernyw cyfarched

Ni mawl ieu lynged⁶
 Dystwg angylfred
 Ynyd⁷ am ioled
 Myngynnelw o Gynan
 Cadeu er gymman⁸
 Aeleeu fflam lydan
 Cyfwyrein mawrdan
 Cad yngwlad Brachan
 Cadlan godoran⁹
 Tegyrned truan
 Crinyd rhag Cynan
 Llwyryg yn ymwan
 Eissor llyw hoechan¹
 Cyngen cymangan
 Nerthi ath wlad Lydan
 Cigleu ymddiddan
 Pawb yn y gochfan
 Cylch byd goch gochvan
 Ceithynt dy Gynan.

The occurrence of the letter K indicates that the present copy is not earlier than the twelfth century; but though the present orthography be post-Norman, there is no reason to doubt the antiquity of the poem itself. The person whose exploits it celebrates lived about the first quarter of the seventh century; and the poem itself is composed in one of the favourite metricities of the first epoch of Cambrian bardism. "The first epoch," says the Rev. Walter Davies, "commences with our earliest writers upon record, in the sixth century, leaving aside the Druidic triplets of a remoter and unknown date, and continues to the unfortunate conclusion of the struggle against the growing power of the Saxons, when a general abdication of the territory eastward of the Severn and the Dee became unavoidable. From this retreat of the native Britons commences the first chasm in our poetical annals; for we have but few, if any, pieces extant between the conclusion of the first epoch in the eighth century, and the commencement of the second epoch in

⁵ Eglyd amoled.—*Ibid.*

⁷ Yn nydd, ynnydd.

⁹ Godaran.—*Ibid.*

⁶ Tynged.—*Ibid.*

⁸ Gynnan.—*Ll. E. D.*

¹ Heuhan.—*Ibid.*

the twelfth, which took place under the auspices of the illustrious son of Cynan, the patron of both poetry and music, and the regulator of abuses which had crept into both systems during the long night of darkness, confusion and discord of several centuries' continuance."—(*Davies' Essay on the Twenty-four Metres*, p. 16.) The bards of the first epoch were Aneurin, Taliesin, Myrddin Wyllt, and Llywarch Hen, with a few others of less note. Their metres of composition in this first period were the nine elementary canons of song, *naw Gorchan neu naw colovn cerdd dawawd*, that is, nine metricities of from four to twelve syllables. The nine canons of metricity are the nine elementary principles of song, from which all other practicable combinations of verse are formed. The names of the nine canons are these:—

Gorchan y Gyhydedd	{	1. Ver, having 4 syllables, Short	}	Metricity.
		2. Gaeth, „ 5 „ Strict		
		3. Drosgl, „ 6 „ Rugged		
		4. Levn, „ 7 „ Smooth		
		5. Wastad „ 8 „ Regular		
		6. Draws, „ 9 „ Cross		
		7. Wen, „ 10 „ Flowing		
		8. Laes, „ 11 „ Heavy		
		9. Hir, „ 12 „ Long.		

The bards of the first and second periods composed entire stanzas of these metricities, of from four to ten, and so on to twenty, lines, in unirythm.—(*Ibid.* pp. 22, 25, 26.) We here perceive that one of the primary metricities was called *y Gyhydedd Draws*, or Cross Metricity; and, if the lines had been nine syllables, we might have supposed that “Trawsganu” was a song in the cross metricity; but, as the matter stands at present, we can only say that the title is either unintelligible or inappropriate. Of these metricities, that which was most commonly used by Taliesin, was the *Gyhydedd Gaeth*, or Strict Metricity, consisting of lines having five syllables in each. I am not aware that the English language contains any examples of that metre, as it was used by the early bards. The following, by Leigh Hunt, is not unlike it:—

A TUNE ON THE WATER.

Oh! what a thing
 'Tis for you and for me,
 On an evening in spring
 To sail on the sea.
 The little fresh airs
 Spread their silver wings,

And o'er the blue pavement
 Dance lovmakings.
 To the tune of the waters,
 And tremulous glee,
 They strike up a dance
 To people at sea.

But here the rhymes are alternate, while in the Welsh the lines are nearly all in unirythm. In the poem under consideration, thirty-four lines end in *ed*, and the remaining sixteen all end in *an*. The nearest approach to this kind of Cambrian verse is the *redondilla* of the Spaniards, of which the following extract from an "Ode to the Nightingale" furnishes a fair specimen:—

"Yo vi sobre un tomillo
 Quexarse un paraxillo
 Viendo su nido amado
 De quien era candillo
 De un labrador robado.
 Vi le tan congoxado

Por tal atrevimiento,
 Dar mil quexas al viento
 Para que al ciel santo
 Lleve su tierno llanto
 Lleve su triste acento."
Sismondi, ii. 363.

Longfellow, the American poet, frequently uses lines of five syllables in length, as in the following verses, "On an Afternoon on February:—"—

"The bell is pealing,
 And every feeling
 Within me responds
 To the dismal knell;

Shadows are trailing,
 My heart's bewailing,
 And tolling within
 Like a funeral bell."

But the unirythm of the Welsh and Spaniards is wanting. This poem may be thus translated:—

EULOGY OF CYNAN GARWYN.

Cynan the stirrer of battle
 Poured treasures to me:
 He was a hunter who would
 start the hiding,
 When hunting with the hounds
 of the domain.
 He had a hundred steeds run-
 ning together,
 With trappings of silver;

A hundred lions in green,
 With one ahead in the race.
 A hundred presents came to my
 lap;
 His troop had swords and
 sheaths,
 And none were stone-hilted.
 A hundred men had Cynan,
 Terrible to behold;

Men of the vale of Cadell,²
 Unshaken in battle.
 They marched to a battle on the
 Wye;³
 The spears were innumerable;
 The men of Gwent were slain,
 And blood was shed by the
 sword.
 Of the battle in Mon⁴—great
 and fair,
 Celebrated will be its fame;
 Beyond the Menai there went,
 Warsteeds and pre-eminent men.
 There was a battle on the hills
 of Dyfed,
 And Aercol⁵ was in motion;
 But their cattle did not reappear
 Before the faces of any of them,
 As the son of Brochwel had
 boasted,
 When he declared his design.
 Cornwall he saluted,
 But sunk into inactivity,

Unlauded is its fortune
 In the day that we are praised.
 Let it take a pattern from Cynan;
 Numerous are his battles,
 And woful the wide flames
 Upspringing in a great fire.
 There was a conflict in the land
 of Brychan,⁶
 And tumult in the battle-field;
 And the miserable princes,
 Trembled in the presence of
 Cynan.
 Mailed in the piercing fight,
 Like the green commander,
 Came Cyngen with like intent,
 With his wide land to assist.
 And it became a saying,
 Of all who were at the red-spot,
 That unless the world had been
 at the crimson place,
 Thou Cynan could'st not be sub-
 jugated.

² The vale of Cadell was so called from Cadell Deyrnllug, the founder of the family of Powysian princes. He is said to have married Gwawrddydd, one of the daughters of Brychan Brycheiniog, and his domains lay in the Vale Royal and the upper part of Powys.

³ Cynan was engaged in two battles on the Wye, one of which took place about 630, and is thus referred to by Llywarch Hen:—

“The army of Cadwallon encamped on the Wye,
 The common men, after passing the water,
 Following to the battle of shields.

“The army of Cadwallon encamped by the well of Bedwyr;
 With soldiers virtue is cherished;
 There Cynan showed how to assert the right.”

The well of Bedwyr is in the upper part of Gwaun Llwg, Monmouthshire. On this occasion, Cynan fought under the orders of Cadwallon; but it is probable that the battle here alluded to was “Gwaith Dyffryn Gwarant,” which had occurred long before, and which has been described by Taliesin in a poem which will come under our notice in this series of papers:—

Beautiful was the appearance
 Of the host of Llemenig;
 On the hill of the crimson harvest,

It was Rheiddyn who formed it;
 At the battle in Harddnenwys,
 It was Ynyr who broke it;

Of the person named Cyngen, we have no further information. Cynan had a grandfather named Cyngen,

<p>He who to a hundred new year feasts, Welcomes a hundred friends to the circling cup. I saw mighty men Who thronged together at the shout; I saw blood on the ground, From the assault of swords;</p>	<p>When they poured forth their radi- ating lances, They tinged with blue the wings of the morning; In three hundred festivals, will be sung the high fame, Of Ynyr, whose feats are seen on the crimson-tinted earth.</p>
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The opponent in this instance was Ynyr king of Gwent, and the army of Powys appears to have been led by Llemenig the son of Mahawen, who was Cynan's cousin, and a famous warrior. Indeed there is reason to believe that Llemenig should have had a share of the praise here given to Cynan; for in nearly all the other accounts of these battles, Llemenig is the most prominent actor.

⁴ We have no means of ascertaining what this battle was; but in an old poem, probably of that period, we find some lines, of which the following is a translation:—

<p>“Llyminawg will come; He will be prone To subjugate Mon,</p>	<p>And destroy Gwynedd From its extreme to its centre, From beginning to end, And to take its hostages.”</p>
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And from the lines of Llywarch Hen, who was living in the extreme north-east of Merionethshire, we may infer that Llemenig did come:—

“A carcase will be parching by the fire,
When hearing the thundering din,
Of the host of Llemenig ab Mahawen.

“A sovereign of a throne, in arms,
Conquering in the rage of slaughter:
See the spreader of flame, the violent Llemenig.”

Heroic Elegies, p. 105.

Mon, the isle of Anglesey, played a conspicuous part in the history of Gwynedd at this time; it is evident that the people of that island were very troublesome; and one of the verses of Aneurin establishes beyond a doubt that there was a Gwyddelian settlement there in the first half of the seventh century. It is this. Morien Varvawc was a man from Caer Dathal, near Llanrwst, in the north-west of Caernarvonshire; of him it is said,—

“Goruchyd y law loflen
Ar Gynt a Gwyddyl a Phrydein.”—*Myv.* i. 14.

Exalted is his sceptered hand,
Over Cynetæ (?), GWYDDYL, and Britons.

These Gwyddyl must have been in Anglesey.

and a son named Enghenel; but it is not improbable that the former was the person here named.

⁵ Aercol, surnamed Law Hir, was lord of Dyfed in the latter part of the sixth century. In the *Cambrian Biography* he is said to have been the son of Pyr y Dwyrain ab Llion Hen (*sub voce* Meirig ab Arcol); but in the *Liber Landavensis* he is said to have been the son of Treffhun, and the following is the only notice we have respecting him:—

“TREF CARN, LAITHTY TEILO, MENECHI.

“When Aircol Lawhir, son of Tryfun, was king of the region of Dyfed, and in his turn held his court at Liscastell, which was the metropolis of the whole region, it happened every night when the stewards of the king served him with meat and drink, that by the instigation of the devil, through excess of liquor, one of the soldiers, or of the family of the king, was always killed. And when the king observed the frequent murders, he knew that it could not be by any means prevented, unless by almsgiving, fasting, and the prayers of holy persons. Fasting and prayer having been made, the king commanded that as St. Teilo then resided in his mansion at Penaly, he should quickly come to him, that he might bless him and his court, so that the accustomed murder should not take place any more therein. And after St. Teilo came to him, he blessed him and his court, and sent two of his disciples, Llywel and Fidelis, that they might serve the court by distributing meat and drink to all by measure, and in sufficient quantities; and by the grace of the Holy Spirit, no murder was committed that night, nor afterwards, in his court, as had been usual.

“The king, knowing that it was by means of the prayer of St. Teilo he was liberated from that danger, granted to him, of his own inheritance, three villages, that is, Trefcarn, whose boundary is from the mountain Garthon to the source of the brook Brad, downwards to Ritec; on the other side, from the mountain Garthon to Clauorion brook to Ritec; Laithty Teilo, from Carn Baclan to Cil Meiniawg to Ritec; Menechi,* from Tref Eithinawg to the brook Hirot Guidon to Ritec; on the other side, from Tonon Pencenn to the source of the brook of Castell Cerrau to Ritec, within and without, free from any payment to any mortal man, besides to God, and Archbishop Teilo, and to the Church, and to his successors for ever: King Aircol with his princes being witnesses; and of the clergy St. Teilo was witness, and also Llywel and Fidelis his disciples: a blessing was pronounced by all, with one accord, on those who should from that day forward preserve this alms in peace for ever. But those who shall separate it from the church of Llandaff, let them be separated in the day of judgment as goats from the lambs. Amen.”—*Lib. Landav.* p. 365.

He is frequently named in this work as an attesting witness to gifts made to St. Teilo; and he is also recorded to have afforded refuge to

* These places are all near Tenby.

Cynan Garwyn, or Cynan the harsh, was the son of Brochwel Ysgythrog, prince of Powys. His father was living in 607, at the battle of Bangor on the Dee (*i. e.* Chester); but Brochwel must have been an old man at that time, unless we believe the *Annales Cambrenses*, which place his death in 662,⁷ as his grandson Selyv the son of Cynan fell at that battle with the reputation of a

one Budic king of Cornwall, who was expelled from his own country, and afterwards invited back again. Professor Rees places this event between 500 and 566; but that date is rather too early. Had he placed it at the close of the sixth century, he would have been nearer to the mark. Of this battle there is no other notice. It was, however, only a case of cattle-lifting; the son of Brochwel had taken a fancy to some Castlemartin cattle, and sworn beforehand that, when once stolen, their owners should never see them again; and if the bard speak truly, Aircol, though in pursuit, did not recover his cows. Cattle-lifting was practised very commonly in the sixth century, and long afterwards, and the exploits of many chieftains very closely resembled those of Rob Roy, and gentlemen of the same profession. But times are changed: theft is now a crime,—it was then a virtue; and this bard could find no higher praise to award the valiant Urien, than to say he was an expert cattle driver, and a bold stealer of Saxon cows.

⁶ The last battle here named is that which took place in the land of Brychan. The opponents in this case must have been the sons of Caradoc Vreichvras; and the conflict is probably the same event with that mentioned in one of the verses of Aneurin, which may be thus translated:—

“It was true, as the songs report,
That Marchleu was not overtaken by the steeds of any one:
The lances of the ruler were strewn,
Upon the thick-pathed Llemenig:
And since he was bred amid defiles and ambuscades;
Fierce was his sword in the pass.
Four-sided ashen spears were strewn by his hand,
Upon a closely confined funereal pile.
He delighted in spreading devastation,
And slew with the sword (as one cuts) an armful of furze;
And as when harvest comes on Breiddin,
So Marchleu was when shedding blood.”

Marchleu was, I believe, the same person as Maethlu the son of Caradoc Vreichvras. Here again Llemenig appears to have had the toil, and Cynan the glory; and it is likely that Llemenig may have been a kind of second in command.

⁷ 662.—Brocmall Eschitrauc moritur.

distinguished warrior. Professor Rees was of opinion that Cynan held the reins of government before the death of his father. "The life of Brochwel, which extends beyond the usual period, was protracted to the next generation (*i. e.* to the seventh century), but the military affairs of the province were already administered by Cynan Garwyn, one of his sons, who shared largely in the feuds of the times, and a poem of Taliesin describes his victorious career along the banks of the Wye, in the isle of Anglesey, on the hills of Dimetia, and in the region of Brychan: chieftains trembled and fled at his approach, and he slaughtered his enemies with the gory blade."—(*Welsh Saints*, p. 277.) Cynan appears to have been remarkably fond of the chase; allusion is made to this in the present poem; and Aneurin, in the following verse addressed to Dinogad the son of Cynan, brings out that fact very prominently:—

"Peis dinogat e vreith vreith
O grwyn balaot ban ureith
Chwit chwit chwidogeith
Gochanwn gochenyn wyth geith
Pan elei dy dat ty e helya
Llath ar y ysgwyd llory eny llaw
Ef gelwi gwn gogyhwc
Giff gaff daly daly dwc dwc
Ef lledi bysc ygorwec

Mal ban lad llew llywywc
Pan elei dy dat ty e vynyd
Dydygei ef penn ywrc'h pen
gwythwch penn hyd
Penn grugyar vreith o vynyd
Pen pyc o rayadyr derwennyd
Or sawl yt gyrhaeddei dy dat ty
ae gicwein
O wythwch a llewyn a llwyvein
Nyt anghei oll ny uei oradein."

These lines, which are found in *Myv.* i. 13, may be thus translated:—

Dinogad's kilt was very stripy,
Made of the skins of frontstreaked wolfcubs;
The tricks of a sly pilferer I will ridicule,
Eight such slaves I would lampoon.
When thy father (Cynan) went out hunting,
With his spearstaff on his shoulder and the haft in his hand,
He would call to his well-trained dogs,
"Mark, grasp, catch catch, bring bring."
He killed fish from a coracle,
As a lion would kill the steersman:
When thy father went to the mountain,
He brought away the chief of the roebucks,

The largest boar, the finest stag,
The fattest spotted mountain grouse,
And the noblest fish from the falls of the Derwent.
Of the boars which thy father reached
With the flesh-hook on his elm staff,
Did not all die? Did not their swiftness cease?

These are nearly all the particulars known respecting him. Llywarch Hen, in lamenting the fall of Cynddylan, says that Cynan had lost a noble warrior; and we may thence infer that Cynddylan owned the political supremacy of the son of Brochwel. From the part which he took in the wars of Cadwallon, it is clear that he was living as late as 635; but the precise date of his death is unknown. The latest ascertainable date in the "Gododin" is A.D. 642; and if we may assume that to be the date of the composition of this verse, then Cynan must have died about 640, for he is here spoken of in the past tense, and his son Dinogad had become his successor.

One other question remains to be determined, and that is, whether Taliesin is the author of this poem. The inscription at the top, "Can etto o waith Taliesin," speaks positively upon the point; and the metricity, which was a favourite with that bard, is the same as that of several of the poems addressed by Taliesin to Urien Rheged. Judging from internal evidence, I should place the composition of this poem before the reign of Cadwallon, when Cynan was in the prime of life. I should fix it between the years 610 and 620; and even then it would be the latest of the poems of Taliesin. Assuming that to be correct, we shall then have ascertained the dates of his first and last poems, "Marwnad Cunedda" about 550, and the "Eulogy of Cynan" about 620, which gives us a range of seventy years.

Here for the present let us rest.

T. STEPHENS.

Merthyr, 25th February, 1852.

ON THE MYTH, AND A PASSAGE OF DIODORUS.

(Read at Tenby.)

THAT the standard of historical credibility has been much raised within the last century, affords matter for sincere congratulation, especially if this circumstance lead to more impartial discrimination, and foster increasing tenderness for historical faith.

Difficulties, of which we must not be too impatient, still beset the path of research. On the one side there arise attractive and specious appeals to our candour and love of truth, derived perhaps from crude and confident generalizations; on the other linger the remains of that "humoursome pride," as it has been called,¹ "which loads the annals of a country with all the impertinence of dreams." If phantoms often deluded our forefathers, pitfalls are prepared for ourselves.

Amongst these more insidious dangers, we may perhaps find reason to include "The Doctrine of the Myth," as recently remodelled for popular acceptance.

All agree that the introduction of letters was preceded by the imperfect vehicle of communication termed "Oral tradition." The straightforward tendency and material notions of an early age would help to correct errors derived from this source, and the first recorded facts or sentiments would be simple and true. Even if physical darkness were older than light, intellectual truth would be anterior to error.

I.—The word "MYTHOS," applied to speech in general, would *gradually* acquire the additional meaning of traditional legend—of fable; and then, as language became more artificial, and more complex, that which we find in the Greek lexicographers,—of "a story imaging forth the truth." It was reserved for the ingenuity of our own days to superinduce a more recondite notion, and to mean by "the Myth" what the Greek never meant,—*"Impossibility accredited as truth."*² This "*special*

¹ Whitaker's *Genuine History Asserted*, p. 4.

² Grote's *History of Greece*, vol. i. p. 476.

matter" is, we are told, "the preface and germ of the positive history and philosophy of later times." Well may our eloquent instructor, when requested to disclose how this can be, enunciate his pointed dictum,—"I reply, in the words of the painter Zeuxis, when the same question was addressed to him on exhibiting his masterpiece of imitative art, 'the curtain is the picture.'"³

Whether the representation of *a curtain* be a work of the highest art, is an æsthetical inquiry beside our purpose. We cannot however admit that darkness and credulity formed "the entire intellectual stock of the age." Men, even in their very earliest communications, learnt the value and force of figurative expressions, those "apples of gold in network of silver."

The Greeks were not a heavy-witted race, (as the Teutons seem to suppose). They understood Hesiod when in the person of the muses he thus warned them not to mistake him:—

"As seeming truths we utter falsities,
And at our will another mode possess,
Plain truths we cover in a mythic dress."—*Theogony*.

After this fair warning it was obviously their own fault if they chose to believe on his authority that "Death, Sleep and Dreams were the fatherless children of Night." That they certainly did so is "the new and beautiful doctrine of the Myth."⁴

1.—"Assume," say its expounders, "A STATE OF SOCIETY when the faculties knew no other employment than mistaking figments and illusions for realities." We might venture to ask how "the Homeric man," in this singular state, could pursue his ordinary business in peace or war, at home or abroad, ashore or afloat? Those ages "behind the curtain" must have been truly dark ages. At this epoch, we are further told, "the difference between attested matter of fact and plausible fiction, between truth and that which is like truth, could neither be discerned nor sought for."⁵

³ Grote's History, Preface, p. xiii.

⁴ See Chambers's Papers for the People, No. II.

⁵ Grote's History, part I. c. 16, p. 574.

Poetry and genealogy, both often built on fiction, probably soon *followed* the earliest records of fact. Perhaps, "from the natural inclination of the mind to help itself by sensible objects," *some* fables of mythology were soon devised. For the image of God, "beheld as in a broken mirror," was at an early period adored in the heavenly bodies, the powers of nature, and the frame of the world.

Still the axioms of the new science cannot be admitted. They supersede the labours of the great authors, Bochart, Selden, Gale and Vossius on this subject, by the gratuitous supposition of a fatal necessity under which individuals continually "projected outwards upon society, in perfect good faith, their arbitrary conceptions and imaginations, which were, moreover, received by society as true statements and narratives." From this wild postulate it follows, that, during the general imbecility of intellect, Dialectics, which are said to be older than logic, must have been unknown, and anything, or everything, might, on any given subject, with equal cogency and conviction, be either affirmed, or denied.

The world is indeed sadly prone to untruth, and courtesy may sometimes find occasion to soften down discrepancies of statement under the ingenious name of "a myth." But the condition into which we have been introduced, as a "state of society," seems "such stuff as dreams are made of,"—credible, perhaps, to those ancients who held air the first cause, or to the modern savants who decide that "infinity is the eternal summation of nothing, and this nothing the ultimate unity from which all things proceed."

2.—We are met, however, in the further exposition of "the Doctrine of the Myth," by what is propounded as a "LAW OF THE HUMAN MIND," in comprehending which experience ought to come to our aid. The LAW is, that "on every occasion of powerful emotion there will be a secretion from the intellect of a certain quantity of purely fictitious matter, the due supply of which is a sign of mental health."

To this we oppose the higher law of our nature.

Powerful emotion is ever sincere. The terrible earnestness of highly wrought passion dallies not with "fictitious matter."

We may rather conceive that early legend arose far differently. It was in the calm seclusion of the cave of Mithra, amidst symbols of the elements and climates of the earth, that Zoroaster (or Zerdusht) and other mythopoeists found the most congenial retreat. There the spiritual archetypes of our fleeting race—covenanting to accept bodies to combat with evil (Ahriman), if duly aided (by Ormuzd) they might finally overcome—waved around him their shadowy wings, "in airy streams of lively portraiture displayed;" whilst he mused tranquilly of mundane changes—mysterious renovation arising out of decay.

This could only be the lot of a favoured few. A general "emotional secretion of fictitious matter in proportion to the deficiency of fact," if universal in any age, must have constituted "*Polymania*"—an affection doubtless not less intense than sporadic *Monomania*.

In a moral point of view, our judgment on the case will be assisted by that of the philosopher Epimenides on the social state of his own countrymen. His aphorism is cited and confirmed by St. Paul, who warns the first Bishop of Crete against *myths* and vain talkers,—“For the Cretans are always liars.”—(Titus i. 12.)

To assume an invariable cycle of events, in what is called positive history, or "*a State of Society*" in which, we are instructed, hallucination was unintermittent, and lucid intervals unknown, and thus to melt away the lines of demarcation anciently laid down, into mythic haze, *seems* to open up a royal, and at the same time popular, road to learning. Still this special difficulty attends your route,—the lower you descend, in point of time, from Homer, the more multiform, complex and diversified do you find the mythology, so that, contrary to your own hypothesis, society must have grown more and more "myth originating" and credulous, as it advanced in civilization.

To apply certain presupposed "*Laws of the Human mind*" to all narrators and their narratives, is far easier than to sift the wheat from the chaff, gold from rubbish, latent "truth severe" from fiction. We are not, however without examples of partial success in the task of "reconstructing a byegone state of things out of its fragments,"⁶ not by mere postulates and arbitrary laws, but by "comparing conjectures" cautiously, and soberly "balancing evidence."

Such is the only safe way of proceeding, unless we are satisfied to envelope all primeval records in a veil of inexplicable confusion, immoveable as the peplus of Isis or Neith—a very sample of Egyptian darkness—and then to pronounce,—"*The CURTAIN is the picture.*"

II.—The treatment of a passage from the Second Book of Diodorus Siculus, c. 47, will bring before us a different School of Antiquaries, who have no conscientious scruples "in screwing up the possible and probable into certainty,"⁷ but rather seem the relics of an age which plumed itself on maintaining impossibilities, or had even erased from its vocabulary the invidious word.

Some previous explanation is here necessary. The ancient Greeks, laying great stress on the influence of winds, as the causes of climate and temperature, used to designate the wandering tribes to the north, *Boreadæ*, from Boreas, the north wind.⁸ Beyond the Rhipæan mountains, whence its chilling blasts descended, was a wide extent of country, the inhabitants of which, both from distance and their migratory habits, were very imperfectly known. These dwellers beyond the snowy sources of the north wind they grouped under the merely factitious name of Hyperboreans.

Poets bestowed on those who were beyond the nipping influence they themselves felt, blessings somewhat incompatible on earth—a double harvest and perpetual spring—

"Where no rude winds presume to shake the skies,
No rains descend, no snowy vapours rise."—*Odyssey*, 7th Book.

⁶ *Vestiges of the Gael*, by Rev. W. Basil Jones.

⁷ Grote.

⁸ Strabo, lib. i.

Homer probably, Hesiod more certainly, makes mention of this ideal race. Pindar, who described them as a happy people, "exempt from toil, and penury, and pain," places them about the springs of the Ister, at a time when the fanciful addition of the Rhine or the Rhone doubled its length. Pindar also intimated, though fruitlessly, that a search for them as a people really existing, "by sea or land," would be wholly unavailing.⁹ Herodotus also discredits and disbelieves the common story of his day. In defiance however of these significant statements, instead of accepting the legend as mere tradition—a faint echo of the "Gladshiem" of the far north, waking a kindred chord in the Hellenic aspirants to Elysium—numerous modern writers, *velut agmine facto*, have vied with one another in the eager attempt at the reconciliation of improbabilities and inconsistencies.

The conquests of the Romans not reaching far into northern Europe, or Scythia, little definite knowledge was afforded to dispel the pleasing illusion. From Strabo and Pausanias we can glean little to the purpose; from the poets Virgil, Martial and Claudian, still less. In his great repertory of Miscellaneous Information, Pliny does but repeat the usual marvels of the Hyperboreans, whom, with becoming scepticism, he terms "*Gens felix, si credimus, fabulosis celebrata miraculis.*"

The supposed situation of this people, receding from the neighbourhood of the Greek colonists on the Euxine and Sea of Azof, to the Baltic, and perhaps to the White Sea, with the tardy progress of inland discovery, the wonder naturally *grew*; and unfortunately, long after a more critical age had set itself to analyse and discuss, national vanity, inaccuracy, and the ostentation of pretended learning, militated against its exposure.

Perhaps this assertion will not be deemed unfounded or harsh when we come to weigh some of the worthless evidence ordinarily adduced on this subject. We have referred to the adverse decision of Herodotus; still, strange

⁹ Pythian, Xth.

to say, he is commonly brought forward by Ritson, and other Celtic writers.

Herodotus is made to cite the evidence of Hecataëus, a still earlier historian and geographer to whom he occasionally refers. We appeal to his works in almost every library, and therein it will appear that he does *not* cite Hecataëus, his predecessor, in this matter.

The examination of a second error, in assigning wrongly a remarkable passage of Diodorus, will render the silence of Herodotus, as to the existence of any proof of the reality of the Hyperboreans, still more striking. Here again we must venture on a rather close previous scrutiny before we can arrive at a satisfactory result.

1.—There were at least two distinguished men of the name of Hecataëus. The *elder* had the advantage of being a citizen of a mart of very extensive commerce, Miletus, which was proverbially celebrated for extraordinary enterprize and numerous colonies, for active workers and deep thinkers.

The elder Hecataëus evinced his political sagacity by the wise counsels which he offered to Aristagoras, on the eve of the important Ionian revolt, at a most critical juncture of public affairs. His advice seems to have been grounded on his superior knowledge of the vast power wielded by the Persian king, Darius Hystaspes. The colonies and trade of Miletus afforded Hecataëus the best opportunities for obtaining authentic information, especially along the coasts of the Euxine. He appears to have travelled extensively, to have visited Italy, Egypt, Lybia, and even the remote Spain. He was one of the first improvers, if not the inventor, of maps.¹ The headstrong leader of the Ionian confederacy, Aristagoras, is said to have been indebted to the great knowledge of Hecataëus for correcting the outline map, engraved on a brazen tablet, which, according to Herodotus, he exhibited at Sparta when he applied for succour against the Persian monarch.

Such was the *elder* Hecataëus, the son of Hegesander,

¹ See Agathemerus, i. i.

a man of noble birth, and unquestionably of rare attainments. The results of his voyages and travels, and the various inquiries made into the origin of different nations by Hecataeus, were recorded by him in two chief productions,—1. A Genealogical History; 2. A Survey of the Earth, as far as *then* known. The fragments, for such only remain of these two works, have been most carefully collected.

Professor Creuzer commenced with the legendary lore, in search of which he explored the stores of recondite literature. Dr. Klausen has, somewhat later, sifted the ancient geographers for fragments of the Survey of the ancient earth, as if the very dust were gold, and published them with an instructive map, (Berlin, 1831).

2.—Editors of equal ability have not yet devoted their talents to the remains of the *later* Hecataeus. What is known of him shall now be briefly stated. Hecataeus of Abdera, who lived nearly two centuries later than Hecataeus of Miletus, owes the preservation of his name chiefly to citations made by Josephus and Diodorus. His language is that of the Alexandrine writers patronized by the first Ptolemy, the son of Lagus. Some curious and interesting facts relative to the number of the tombs of the Egyptian kings remaining at his visit to Thebes (after A. C. 323) are preserved by Diodorus, and *correctly* attributed to the later Hecataeus by those who pay attention to chronology. Eusebius calls him both a philosopher and a man of action, and says that he wrote on Abraham. He certainly had ample opportunities of mixing with the Jews under the Grecian dynasty of Egyptian kings. Suidas mentions him as a grammarian, and a critic upon Homer and Hesiod. Origen notices his great leaning to the Jews, and views some of his writings with not unmerited suspicion. No traces of the dialect of Abdera (spoken of by Philoponus) have been detected in his remains, and indeed it is hardly probable that they would have been tainted with provincial peculiarities.

Zornius, the editor of the *Eclogæ*, as he terms them, or Fragments of the *later* Hecataeus, annotates at length on

the portion of a work on the Jews, preserved by Josephus and Eusebius. It begins with the defeat of Demetrius at Gaza, and reads like the excursive commencement of a work on the wars of Ptolemy his patron.² At the end of the book, this editor erroneously attributes to *another* Hecataeus of Miletus, a fragment preserved in a scrap of the Fortieth Book of Diodorus Siculus, and assigned by Photius to the Milesian. The style, which savours not of the Ionic dialect, and the subject-matter, relating to Moses and the Exodus, confute them both, and prove it to have been written by the *Abderite* Hecataeus, an opinion to which Wesseling in his Annotations almost assents.

We may regret that the names of a Hecataeus of Eretria, Thasus, and Teios, have escaped oblivion, as they tend only to confusion. It is consolatory however to observe that Creuzer doubts the distinct individuality of the first of the three; whilst Zornius, by reminding us that the Teians, driven out by the Persians, colonized Abdera, extinguishes, in favour of his own author, the separate existence of the last.

Arriving thus gradually at the Passage, cited vaguely by Diodorus, and by a herd of modern writers wrongly ascribed to the elder and more celebrated Hecataeus, our notice of it must be condensed.³

Diodorus, in his Third Book, c. 46, has been giving a sketch of certain fabulous inhabitants of Northern Asia, the Amazons and others. He then reverts to the Hyperboreans, and their worship of Apollo, ranked third in order by Cicero.⁴ The substance of what his authority had written is as follows:—

“Hecataeus, with some other mythologists, mentions an island over against Celtica, under the Arctic circle, as

² Josephus contra Apionem, lib. i. xxii.

³ As the passage itself occurs in Dr. Henry's *History of England*, vol. i., in Mr. Ritson's *History of the Celts* (Appendix, No. 1), and, moreover, the documentary evidence to be produced is brief and conclusive, the argument will not, on that account suffer. It has been one of the common snares to British antiquaries, and the source of delusion to their readers.

⁴ De Naturâ Deor, lib. iii. c. 23.

large as Sicily, inhabited by a people called Hyperboreans, on account of their position with regard to the wind Boreas."⁵ "Here they fable that Latona was born, and hence they worship Apollo as his priests. He has here his magnificent circular temple, and a city whose harpers continually sing his praise. The Hyperboreans have their own language, and have long been attached to the Greeks, especially to the Athenians and the Delians. Costly offerings, inscribed with Greek letters, were left among them, and they also fable, that Abaris had formerly gone forth from them into Greece and renewed their friendly intercourse with the Delians. To this island the moon is so near as to show certain earthly prominences. It is said, that once in nineteen years, on the return of the sidereal revolution called the great (or Metonic)⁶ cycle, Apollo visits this island, plays on the harp and dances all night, from the vernal equinox to the rising of the Pleiades, solacing himself with his own mighty deeds."

The question at issue is, then, *whose* is this fragment? Ritson decides wrongly, in these words, (and he has his followers still,)—"Herodotus says Hecataeus (the *elder* can alone be meant) wrote a volume about the Hyperboreans."⁷ This, from so loose a writer, imports little; yet error seems contagious, for the acute Niebuhr *On the Geography of Herodotus*, and again, in his *Researches into the History of the Scythians*, has evidently confounded the *later*, and in every way inferior, Hecataeus with his predecessor. Thus he rashly charges Herodotus with "following *undoubtedly*" a writer who was not born till a century and a half later. As to the simple fact, *which Hecataeus* records the legend that Diodorus transcribes, we have this positive testimony of Ælian:—"The poets sing, and the prose writers chant, the race of Hyperboreans, and Apollo's honours there. Amongst the latter is Hecataeus, *not the Milesian*, but the one of Abdera."⁸

⁵ Lib. iii, c. 47.

⁶ From Meton, now the Golden Number.

⁷ Appendix, p. 222.

⁸ Nat. Hist. lib. ii. 1.

We have further corroborative evidence in Stephanus of Byzantium, (from whom so many fragments have been reclaimed to the historian and geographer of Miletus,) who, more than once, cites Hecataeus of *Abdera*, as the author of his information respecting the Hyperboreans; Vossius made the distinction long ago. The editors of the *Fragments* of the earlier writer omit the passage, and the compilers of the *Monumenta Historica Britannica*, (1848,) judiciously exclude it from their valuable collection.

3.—Having assigned it to its real author, it is no part of my design to notice the extraordinary absurdities, into which the interpreters of this passage have been led. Rudbeck asserts, that the Hyperborean island was north of the Baltic, and ruled by Boreas king of Sweden, from whom he derives the "Oferbornes," a noble family,⁹ whence the Greeks, as he contends, manufactured the word *Hyperboreans*. Celtic Davies and his followers maintain "the round temple" to be Stonehenge, and its nineteen minor stones, and the name for the structure, *Emreis*, to signify 366, or leap year, according to the power of the letters *separately*, but *collectively*, "the Helioarkite God." His Etymologies of "Titan," "Olen," "the Saronides,"¹ "the Petræ Ambrosiæ,"² "the Kunes," and "Ceridwen," who coursed the Druid aspirant "as a greyhound, or pecked him up as a grain of wheat," are not *much* worse than this.

Strabo, when he places the Hyperboreans with the mouthless race who live by the smell of feasts, and the nation of good listeners, "who, when tired, roll up their ears for pillows," may have had a prevision of the mode in which the subject would be treated in modern times.

The story from *Antoninus Liberalis* (c. xxi.) of the perils of not sacrificing the true Hyperborean Ass to Apollo may be very properly omitted; for, if it is quoted as serious history, we can only at once candidly admit that the breed is not extinct.³

⁹ *Atalantica*, i. p. 371, O. Rudbeck.

¹ *Celtic Researches*, p. 161.

² *Mythology*, p. 402.

³ See Pindar, x. Pythian Ode.

So strong is the spell which this subject exercises over the mind, that even Mr. Wheaton, the American writer on the Northmen, (c. i.) will affiliate on the "Father of history" Pliny's wild fables of the Hyperboreans—*e. g.* "Of all the human race the most virtuous and happy, they dwell in perpetual peace. They attain extreme old age, and, at last, when satiated with life, joyfully crown their heads with flowers, and plunge headlong from the mountain steeps into the depth of the sea."

Thus wounded in the house of her friends, for want of scrutiny, does History dissolve into Romance. Humboldt pronounces the whole "a meteorological myth," though he seems to speak more hopefully of the Arimaspians, the one-eyed combatants of Griffins, and of their auriferous homes.

In conclusion, no real light is shed on this subject by the adventures of the Druid wanderer, Abaris, the Hyperborean of locomotive fame, who was carried round the world on a wonderful *arrow*, or *carried it* (for authors disagree) *with him in his hand*; though it was scarcely less famous than the Mythic wand of Minerva, which changed the young into old, and stranger still, the old into young. Little of solid information can be gleaned from the tale of the Hyperborean maidens, Hyperoche and Laodice, so honoured by the Delian youths and virgins, though the ponderous erudition of Salmasius and Spanheim have long ago been expended on it.

And, generally, we only find these accounts lose in solidity as they *expand* in bulk. The Orphic Theogony also, as latest received, was, we know, the *most diffuse*, so that it seems impossible to comply literally with the rigid doctrine of the Myth, "That a story is to be taken with all its absurd additions gathered in the course of years." No Fabius of a reader could bear that infliction, unless indeed, he belonged to the "Mythic period" himself, *when* we are assured by the adepts that it was "a Law that men could not think in any other way at all than that of incessant and concrete invention." To clip the wings of imagination and gradually elimi-

nate from devious error, "half-known and perplexing realities," to balance with wary scrutiny the preponderance of credibility, may be, sometimes, as the able historian of Greece⁴ remarks, "disheartening," yet if truth be singly sought, it cannot be a toil unsuitable to our condition or ever wholly "unrequited;" nor did the Delphic Oracle⁵ mislead in bidding the men of Elis select for their Victors' brows, that olive in the sacred grove which was wreathed with the tangled and dusty web of Arachne."

HENRY HEY KNIGHT.

ON IRISH FAMILIES OF WELSH EXTRACTION.

(*Read at Tenby.*)

THE principal part of the following paper was put together, before leaving Ireland last summer with the intention of visiting Pembrokeshire during the meeting of the Cambrian Archæological Association, at Tenby. It contains short notices of some Irish families, whose ancestors were those gallant adventurers, who, towards the close of the twelfth century, set sail from the southern shores of West Wales, and, after many a hard-fought field, succeeded in bringing Ireland under English dominion.

Being aware that Pembrokeshire was the parent hive from whence a great number of those adventurers came forth, I expected to have opportunities of proving the connection between the ancient Englishry of the "Emerald Isle," and the Norman, Saxon, and Flemish conquerors of South Wales. Accordingly, I found that many surnames, which are common among the peasantry of the county of Wexford, are still existing in Pembrokeshire, and that the *cognomina* of many of the more

⁴ Mr. Grote.

⁵ From Fragment of Phlegon.

ancient settlers in Ireland, are the names of villages and townships in the latter county and neighbouring shires ; and when the noble President of the Society, the earl of Cawdor, permitted me to inspect his MS. volumes of "Pedigrees relating to Wales," I found among the descents of the "Advenæ" of the southern counties, those of Norman, English, and Flemish families of South Wales, bearing the names of many of the early settlers in Ireland.

Giraldus, in his dedication of his History of the Conquest of Ireland to King John, observes that the *first* band of adventurers were his kinsmen, and that they came from the diocese of St. David's, and that those who went over next, were from the see of Llandaff. He does not state whence the third band, those who perfected the conquest, proceeded. He gives especial praise to the earliest band: the merit of enterprise and example was certainly theirs: and the following details prove that a large proportion of those brave men, who subjugated and colonized Ireland, were from that district which is styled by Camden, "Anglia trans-Wallina," or "England beyond Wales." These continued and successful invasions place the character of the Normans, the aristocracy of the European races, in a remarkable light. It was but three centuries back since they had quitted their Norwegian shores, for France, where they acquired the rich province that still bears their name: from thence, when they had gained strength, came that victorious army—the conquerors of England; after the lapse of a few years, these warriors undertook the subjugation of Wales: and again, the sons of these insatiable adventurers boldly invaded and subdued the last, and not the least important, of their acquisitions, Ireland. The conquests of the Normans in Italy, Spain, Sicily, and Palestine, are further proofs of their extraordinary enterprise and valour, and the lordly castles and sumptuous cathedrals which they erected in the countries they subdued, remain as evidences of their magnificence.

The southern and western portions of Pembrokeshire

were those taken possession of by the Normans, in the time of William Rufus, comprising the hundred of Rhoos, and the rich country round Milford and Tenby. Here, in the days of Henry the First, and of his son, numerous Flemings, who were driven from their own country by inundations, were established as peaceful colonists under the rule of the English.

Camden observes that the English tongue was spoken in the district called "England beyond Wales," and significantly remarks that "the king's writ ran there." I shall endeavour to show that the English language, laws, customs, and loyalty prevailed, from the time of the invasion of Ireland, in the southern portion of the county of Wexford, so much so as to entitle it to be called "England beyond Ireland." In a MS. journal of Sir William Pelham, lord-deputy of Ireland, preserved in Lambeth Palace, it is observed, under the date 22nd January, 1580, when his lordship was present at the Assizes held in Wexford: "in this towne is spoken more English than Irish." The mountainous and wooded districts surrounding this portion of the county were at that time, still inhabited by "the Irishry," uncivilized tribes of Kavanaghs, Murphys, Byrnes, Tooles, &c., who were in the habit of making predatory incursions on the Englishry of the plain. We find the bishop of the diocese, and some thirty gentlemen, in a letter they addressed, in 1587, to one of the lords-justices, expressing their anxiety "to return to our auneyent, naturall, and most desired form and manner of living, according to the use and custom of England, from which, through the libertie that idle persons, not corrected, had to spoil us, and want of good government and rule, we are declined and degenerate."

Stanihurst, in his description of Ireland, written about the year 1585, in describing the Anglo-Irish, and especially those of that district called the Pale, which was almost altogether inhabited by men of English descent, makes the following digression respecting the county of Wexford:—"But of all other places, Weixford, with the

territorie baied and perclosed within the river called the Pill, (the Bannow river,) was so quite estranged from Irishrie, as if a traveller of the Irish, (which was rare in those daies,) had pitcht his foot within the Pill and spoken Irish, the Weixfordians would command him forthwith to turne the other end of his toong and speak English, or else bring his trouchman with him. But in our daies they have so acquainted themselves with the Irish, as they have made a mingle mangle or gallimaufreie of both languages, and have in such medleie or checkerwise so crabbedlie jumbled them both together, as commonlie the inhabitants of the meaner sort speake neither good English nor good Irish.

“There was of late daies one of the peeres of England sent to Weixford as commissioner, to decide the controversies of that countrie, and, hearing in affable wise the rude complaints of the countrie clowns, he conceived here and there some time a word, other whiles a sentence. The noble man being verie glad that upon his first coming to Ireland, he understood so manie words, told one of his familiar friends, that he stood in verie great hope to become shortlie a well-spoken man in the Irish, supposing that the blunt people had prattled Irish, all the while they jangled English. Howbeit to this daie, the dregs of the old ancient Chaucer English are kept as well there as in Fingall, as they terme a spider an attereof, a wisp a wad, a lump of bread a pocket or a packet, a sillibuck a coffrous, a faggot a blease or a blaze, for the short burning of it, (as I judge,) a physician a leach, a gap a a shard, a base court or quadrangle a bawn, or rather (as I doo suppose) a barton: the household or folks, meanie: sharpe, keene: estrange, uncouth: easie, eeth or eefe: and a dunghill, a mizen. As for the word buter, that in English purporteth a lane, bearing to a high waie, I take it for a meere Irish word that crept unawares in to the English, through the dailie intercourse of the English and Irish inhabitants. And whereas commonlie in all countries the women speake most neatlie and pertlie, which Tullie in his third booke *De Oratore*, speaking

in the person of Crassus, seemed to have observed; yet, notwithstanding in Ireland it falleth out contrarie. For the women have in their English toong an harsh and brode kind of pronuntiation, with uttering their words so peevishlie and faintlie, as though they were halfe sicke, and readie to call for a posset. And most commonlie in words of two syllables they give the last the accent, as they saie, markeat, baskeat, gossoupe, pussoat, Robart, Niclase, &c.: which doubtles doth disbeautifie their English above measure. And if they could be weaned from that corrupt custome, there is none that could dislike of their English." Stanihurst's own phraseology is so remarkably corrupt, that Southey has said that, if Chaucer is "the pure well of English undefiled," this writer may be called the common sink of the language.

The peculiar distinction between the English families and the Irish clans was the adhesion of the former to feudal institutions, hereditary monarchy, the law of primogeniture and personal descent of land: while among the Irish tribes, the descent of the chieftainship and of land, was not based on primogeniture. The chieftains' lief, being elective, was often seized by the head of the most powerful faction. The land of the tribe was constantly liable to arbitrary subdivisions and changes of occupancy, so that estates did not descend regularly from father to son. On the other hand, among the English, the feudal custom of descent of property encouraged the possessor of land to improve it, in building, fencing, and cultivation. Remarks will be found in the second volume of the *Archæologia Cambrensis*, on the social institutions of the Welsh, showing that their system of elective monarchy and law of gavel-kind, were the causes of their intestine broils, and, consequently, of their subjugation.

A MS. description of the Englishry of the county of Wexford, and of the peculiar customs of the ancient inhabitants of that district, written in the time of Charles the Second states, that "the ancient gentry and inhabitants of that district deryve their originall extraction

lineally from England, their predecessors having been officers in the army under the conduct of Fitz-Stephen, who first invaded Ireland. After the conquest thereof, distinct allotments of land, according to their respective qualities and merits, were assigned them, which, until the Cromwellian usurpation, they did, during five hundred yeares, almost complete, without any diminution or addition, peaceable and contentedlie possess: never attainted, or convicted of any crime meriting forfeiture: so frugally prudent in their expenses, and solicitous to improve and preserve hereditary peculiar interest, that no revolution of time, disastrous accidents, government, nor advantageous proposed motives whatsoever, could induce nor force them to quit their possessions, or alienate them, though narrow in extent, and inconsiderable in revenue, (but some elsewhere acquired valuable additional estates,) many gentry and freeholders being therein interested,—who, to perpetuate the memory of their progenitors and families, always conferred their real estate on their male progeny, or next heir male, descending lineally in consanguinity.” The MS. proceeds:—“They retaine their first language, (old Saxon English,) and almost only understand the same, unless elsewhere educated; until some few years past observed the same forme of apparell their predecessors first there used.” Another MS. description, written by a Colonel Richards, in 1682, states five of the eight baronies, or hundreds, of the county of Wexford, were called “the Irish baronies,” and the remaining three, Forth, Bargy, and Shelburne, “the English baronies.” “But,” he writes, “Forth chiefly retaines the name, and justly; the idiom of speech, though it is not Irish, nor seems English, as English is now refined, yett is it more easy to be understood by an Englishman that never heard Irish spoaken, than by any Irishman that lives remote. It is notorious that it is the very language brought over by Fitz-Stephen, and retained by them to this day. Whoever hath read old Chaucer, and is at all acquainted therewith, will better understand the barony of Forth dialect, than either an English or

Irish man that never read him, though otherwise a good linguist. It was an observation of the inhabitants of this barony of Forth, before the last rebellion, that they had kept their language, lands, and loyalty." A third description, written in 1684, states that Forth and Bargo were then "the English baronies," and that the common people in them retained the old Saxon language and customs. The originals of these MSS. are in the possession of Sir Thomas Phillipps, Bart.

CAREW.—Carew was the *cunabula gentis* of many of the knightly invaders of Ireland, and of the great and powerful family of the Geraldines, known under the surnames of Fitz-Gerald, Fitz-Maurice, and Carew. In the MS. of Welsh pedigrees belonging to the earl of Cawdor, a genealogy is given of the Wynns, of Inysmaengwin, Merionethshire, and of some of the Morgans and Vaughans of that county, in which these families are styled "Geraldines," and their descent deduced from Osborn, a son of Maurice Fitz-Gerald, one of the conquerors of Ireland, and Osborne is said to have come from that country into Wales, to aid his uncle, Griffith ap Rees ap Tudor, in his wars.

Carew was the dowry of a Welsh princess, Nesta, daughter of Rhees, prince of South Wales: she was a woman of great beauty, and was mistress to Henry I., whose son by her, named Henry, was father of Meiler and Robert Fitz-Henry, both eminent leaders in the invasion of Ireland. She was afterwards married to Gerald, governor of Pembrokehire under Henry II., and bore him three sons, of whom Maurice and William took chief part in the reduction of Ireland. Her second husband was Stephen, constable of Cardigan, by whom she had Robert Fitz-Stephen, the foremost of the invaders. A daughter of this same Nesta married William de Barry, whose three sons joined the invading expeditions, while the fourth, Giraldus Cambrensis, was the historian of the enterprise. William Fitz-Gerald had two sons, Raymond le Gros, (the bravest and wisest of the conquerors, ancestor of the earls of Kerry and marquis of Lansdowne.)

and a second, who remained in Wales, and transmitted the surname of Carew to his descendants. A vast tract of territory in Cork, Kerry, and other parts of Ireland, was given to Raymond as a reward for his services, and his descendants are stated, in ancient writings, to have been called "the marquesses Carew:" but their possessions were, in the course of time, gradually recovered by the Irish clans, the descendants of the original owners, and when, in the days of Henry VIII., the Carews of Wales had lost their Welsh patrimony by improvidence, Sir Peter Carew "bethought himself" of the lands his ancestors formerly enjoyed in Ireland, and proceeded thither to prosecute his claim to them. This claim was raised against an adverse possession, on the part of the Irish, of more than two centuries; but the power of the law and of the English forces were exerted to satisfy it, and its enforcement was the cause of more than one sanguinary insurrection. His cousin and successor, Sir George Carew, earl of Totness, an able soldier and crafty politician, prosecuted this obsolete claim for the recovery of the Irish estates, with vigour; he applied to the task the research of an antiquary, (as his collection of deeds and MSS. in Lambeth Palace shows,) and superadded his interest at court, and his influence as a commander of the queen's forces in Ireland. Yet, while endeavouring to possess himself of houses and lands, (which his family had long abandoned,) to the ruin of the possessors, who claimed under a possession of hundreds of years, he writes to secretary Cecil, that "his grandfather mortgaged Carew Castle to Sir Rees ap Thomas, whose son Sir Griffith ap Rees, Sir John Perrott, and the earl of Essex, possessed it since," and he observes, "they all died attainted, and two were executed, so I think (he says) that land will prove unlucky to all men that shall enjoy it, except it be a Carew."

PRENDERGAST—A village near Haverfordwest. Maurice of Prendergast was the second of the "*chevaliers de grand pris*," who so gallantly invaded Ireland in the twelfth century. He landed the day after the leader of

the invasion, Fitz-Stephen, at Bannow Bay, having with him "ten gentlemen of service, and a good many archers." Giraldus styles him "a lustie and a hardie man, born about Milford, in West Wales:" and Hooker, writing in 1587, observes, "there are yet of his race, posteritie, and name, remaining at these daies in the countie of Wexford, and elsewhere." A large tract of land in that county was bestowed upon him; his son espoused the heiress of DeQuency, Strongbow's standard-bearer, but, male issue failing in his posterity, and the Irish, after the lapse of years, having over-run the but partially subjugated country, all that was left to the Prendergasts was a little tower and estate in the "English" part of the county, which they forfeited in the seventeenth century. The Prendergasts of Connaught had become completely "Irish" in their language and alliances, at the beginning of the sixteenth century.

ROCHE—A parish in the hundred of Rhôs, in Pembroke-shire: gives its name to a family which was distinguished and ennobled in Ireland. The name is derived from the *rock* on which Roche tower so picturesquely stands, from whence the family were styled in ancient French deeds *de la Roche*, and in Latin ones, *de Rupe*. They possessed extensive estates in Pembroke-shire: Adam de Rupe founded the priory of Pill, about the year 1200. The names of Adam and Eustace, lords de Rupe, occur in the charters and grants of land made shortly after the conquest of Ireland. In the reign of Henry III., Sir Gerald Roche possessed five knights' fees of land in the county of Wexford, a considerable district of which is still called "Roches-land," and he also owned a large territory in the shire of Cork, where his descendants flourished long as Viscounts Roche, of Fermoy.

In the year 1291, the name of Sir Thomas de Rupe, "*de Wallia*," (of Wales) appears in the records as possessing property in Ireland, where he was, at that time, residing.

The residence of the Roches of the county of Wexford was at Astramont, now the seat of George Le Hunte,

Esq., and until the time of Elizabeth, they were styled in records, "lords of the Rocheland."

MEYLER.—This surname is common in the west of Pembroke-shire, and in the county of Wexford; its origin is disputed, some saying it was derived from the christian name of Meyler Fitz-Henry, the "indomitor totius gentis Hiberniæ," and that the Meylers, of Ireland, descend from that "renowned soldier, and came in with the conquest;" in this the learned Camden agrees, and mentions them as "Meiler Meilerine," or the descendants of that gallant invader. But it is stated, in a "Description of Ireland," written in the sixteenth century, that the "Meylors came first out of Pembrockshier to the conquest of Ireland, out of the howse in Pembrockshier called to this day Lough Meylor." Sir Ralph Meyler, of Duncormuck, county Wexford, was one of those summoned to the Scottish war, in 1335.

KEATING.—A short description of Ireland, in Addl. MS. 4819, British Museum, written in the time of Queen Elizabeth, enumerates among the county Wexford families,— "the Keytines, whose name at the first were Kethines, and, as some of them say, came out of Pembrockshier." Baldwin and Robert Keting are witnesses to the earl of Pembroke's charter founding Tintern abbey, county Wexford. The former built a strong castle in the south of the county, called after him Baldwinstown. Walter and Roger le Kethyn appear in the Irish records in the reign of Edward I. In the time of Edward II., Sir James Ketyng, of Kilcoan, county Wexford, was summoned to the upper house of Parliament, and his successors retained the title of "baron Keating of Kilcoan." He brought an action against one Richard Nash, for having cut off the ear of John Inyhering, "a faithful Irishman, belonging to the said Sir James, who was then cultivating flowers in a certain garden." The judgment of the court was, that "because Nash had maimed the said faithful Irishman of James Ketyng, he is to pay to the latter," (not to the sufferer,) "half the worth of an Irishman, viz. 35s." By the Irish law a murder was expiated by the payment of a

certain sum, according to the station of the victim, and the English of Ireland followed the custom, when making those laws which so unfortunately drew a distinction between the two races, by allowing any personal injury done to "a mere Irishman," to be compounded for by a fine, while in the case of an Englishman, the assailant forfeited his life. This unequal law occasioned the saying that "an Irishman's life was valued the same as a wolf's," and was the origin of the following epigram, supposed to be addressed to one whose hatred of the Irish was only surpassed by his love of money:—

"Say, had'st thou lived, when every Saxon clown
First stabbed his foe, and then paid half-a-crown,
With such a choice in thy well balanced scale,
Say, would thy avarice or thy spite prevail?"

CANTON.—In the earl of Cawdor's MS., under the head of "Advenæ of Pembrokeshire," the pedigree of Cantington is set forth. Sir William Cantington, Knight, lord of Eglwyswrw, is stated to have been a Norman born, and to have died at Trewilim, in Eglwyswrw, 12 Henry II. His descendant, Griffith, in the fifth generation, sold his lordship to Robert Martin, baron of Cemaes. The name Canton is still not uncommon in Pembrokeshire. Fenton states that "Fishguard, with a considerable tract of land round it, fell to the share of Jordan de Cantington, in whose possession it had not long been, before he appropriated it to the abbey of St. Dogmaels, having first planted a colony of the new settlers there."

Reymond de Canton was a companion in arms of Strongbow: he is described by Giraldus Cambrensis, as "a verie worthie, tall, and handsome man." Having fought bravely in bringing the south of Ireland into subjection to the English, he was rewarded with several manors in the county of Cork, still known as "Condon's barony." He also obtained a large tract on the east coast of the county of Wexford, (opposite to his native country, near Newport, in Pembrokeshire); and, in this tract, Griffin, or Griffith, Lord Canton, and Cecilia Barry,

his wife, founded Glascarrig Priory, according to Archdall's *Monasticon*, in which it appears that they, together with Reymond, or Redmond, Lord Barry, her father, David, Lord Roche, Richard Corrin, and John Fyth, of Ardcorm, granted their lands at Cahore, &c., with the right of fishery, salvage of wrecks, &c., for the purpose of founding a priory for Benedictine monks, in honour of the monastery of St. Dogmael, in Pembrokeshire, of which their predecessors were founders. The abbot of St. Dogmael was always to present one of his monks, to succeed on the death of the prior of Glascarrig.

An inquisition of 8 Edward III. finds that Lord Canton's property in the county Wexford was of no value, because it was uncultivated and "among the Irish," who were continually warring and plundering. In the course of time the very descendants of the Norman barons, Canton and Barry, who remained in the county of Wexford, assimilated themselves to the natives, the Barrys taking the name of Mac-Davidmore, or Mac-Damore, (and their country is still called the Macamores,) from David more or the great Lord Barry; while the Cantons assumed the name of Mac-Medock, from Mathew *oge*, or Mathew the younger, the son of Mathew, Lord Canton, who was summoned as a baron to parliament by Edward II. The name Maddock, now common among the peasantry, is thus derived. That of Redmond, which is still more common, originated in a second change among the Mac-Damores, who assumed the cognomen in the time of James I. That monarch confiscated the principal portion of the lands of the Irish and "degenerate English," in the county of Wexford, on the grounds that their barbarous and predatory mode of living, prevented a peaceable and improving occupation of land, and the Mac-Damores, in their petitions of remonstrances represented that they ought to be excepted from such a confiscation, because they were descended from the English conquerors, and because "they held their lands by descent, and not by tanistry," or clan law.

SCURLOCK.--Richard de Clare, earl of Gloucester,

granted Scurlag Castle, in Gower, to William of Scurlag. The heiress of Jonathan Scurlock, Esq., (whose great-grandfather came to Cardigan "out of Ireland,") married the celebrated Sir Richard Steele, who was buried in Caermarthen Church. The above appears in the MS. pedigrees *penes* the earl of Cawdor. William de Scurlog entered Ireland before 1184. In 1544, the Irish band of 700 men, which served King Henry in such good stead at the siege of Boulogne, was disciplined by a veteran, Captain Oliver Scurlock, whose son, Aristotle, became physician to Queen Mary, and was granted by her the manor of Rosslare, county Wexford.

HAY.—Hay's Castle is a parish in Pembrokeshire. Richard de Hay is a witness to the charter founding Dunbrody Abbey, county Wexford, in 1180, and his descendants possessed property in that county.

BOSHER.—The name of a parish in Pembrokeshire, and was a common surname in the county Wexford in the time of the Plantagenets. Seven gentlemen bearing it were summoned, in 1345, to attend the lord-lieutenant with horse and arms, to a warlike expedition against "the Irish enemy."

NANGLE.—Nangle, or Angle, is near Milford. A large portion of the county Leitrim was granted to De Angle after the conquest. The Nangles were subsequently palatinate barons of Navan, county Meath. The Lords Nangle, of Connaught, became Irish, and took the name of Mac-Hostilo, now corrupted to Costello.

CASTLEMARTIN.—A hundred in Pembrokeshire. Sir Nicholas de Castlemartin, of Mornington, county Meath, was summoned as a baron to the parliament in Dublin, 49 Edward III. His heiress was married to Sir Richard Wellesley, hereditary standard-bearer to the English crown, in Ireland, ancestor of the duke of Wellington.

WOGAN.—Is a Pembrokeshire and an Irish surname. The gallant cavalier, Colonel Wogan, who saved the life of Charles the Second during the civil war, was a native of the county Kildare, where his family possessed considerable property.

STACKPOLE.—The effigy of Sir Eliodore Stackpole, a Crusader, is to be seen in Cheriton Church. It is the surname of an old Irish family, from whom the "duc de Stackpole," a French nobleman, descends.

STAUNTON.—The earl of Cawdor's MS. contains a pedigree of Stanton, lord of Stanton, near Milford. There is a curious petition in the Irish correspondence in the State Paper Office, addressed to Queen Elizabeth's Privy Council in London, by a numerous tribe or clan of the surname of Staunton, in the province of Connaught. It sets forth that the petitioners (although become "Irish," and recently engaged in rebellion) were descended from an English race, "who anciently (they say) had a baron for their chief, and possessed the barony of Keara in the county of Mayo." They allege as the main cause of their having revolted from their original loyalty, "that some of her majesty's officers had been too much delighted with the pleasantness and profit of the soil of the said barony, and therefore hath sought many of their lives indirectly and unjustly." They proceed to say that, in default of a good leader of their own tribe, they have chosen Thomas Staunton, Esq., of Wolverton, county Warwick, as their captain.

LOUNDRES.—It is stated in the volumes of "MS. pedigrees relating to Wales," in the possession of the earl of Cawdor, that "Sir William Loundres was the premier of the twelve knights who accompanied Robert Fitz-Hamon, conqueror of Glamorgan, and was lord of Ogmore by the gift of Fitz-Hamon;" that "he conquered all the tract of land between the river Tywy and Glamorganshire, called Kidwelly and Carnwillyon, in Carmarthenshire;" and that "Kidwelly was granted to him in the sixth year of the reign of William Rufus." His descendants in Wales left an heiress, who was married to Sir Patrick Chaworth, one of the lords-marchers of Wales, whose grand-daughter and heiress was married to Henry Plantagenet, earl of Lancaster.¹

¹ See "Kidwelly Castle," *Archæologia Cambrensis* for January, 1852.

Richard de Loundres was governor of Cork in the time of Henry the Second. Sir Maurice and Sir William de Loundres accompanied William Marshall, earl of Pembroke, to Ireland, and witnessed that nobleman's charter to Tintern Abbey, county Wexford. They were created barons of Ireland by King John. Henry de Loundres was at that time archbishop of Dublin, and is named in Magna Charta as one of those councillors by whose advice it was granted. A strange story is told of this prelate by the chronicler Stanihurst:—"This man was nicknamed Scorchbill, or Scorchvillein, through this occasion. Being settled in his see, he gave commandment to all his tenants to make their appearance before him at a daie appointed: and for that he was raw as yet in his revenues, eche of them were to shew their evidences, whereby he might learn by what tenure they held of him. His tenants mistrusting no chettish dealing, but construing all to be meant for the best, delivered their evidences to their landlord, who did scantlie peruse them when he flung them all in the fire. The poore tenants espieng this subtle pranke to be verie unfitting for a bishop, could not bridle their toongs, but brake out on a sudden; thou an archbishop? nay,—thou art a scorch-villein!" The chronicler adds that the tenants were never dispossessed, and, as this disregard of private rights is not reconcilable with the archbishop's support of public liberties, in the great charter, the tale may be looked upon as a silly story.

William de Loundres, *circa* 1280, married the heiress of the baron of Naas, county Kildare, a barony now in Viscount Gormanston's family. A junior branch obtained the barony of Rosgarland, county Wexford, which came, in the fourteenth century, by an heiress, to Sir John Lynet, (of Hiberno-Gallic descent,) and his heiress brought it to the Nevilles.

BARRY.—A surname taken from the island of Barry, Glamorganshire. William de Barry married a daughter of Nesta, princess of South Wales, and had four sons, Robert, Philip, Walter, and Gerald. The youngest son

was secretary to Prince John, and accompanied him to Ireland, and is well known as Giraldus Cambrensis, from Cambria, the Latin name of West Wales, having been born at Manorbeer. Robert, the eldest son, was the first man wounded in the invasion of Ireland, and the first "to man a hawk" in that country. His brother Philip succeeded to his large possessions in the county of Cork, and was ancestor of the earls of Barrymore. Sir John and Sir William de Barry were among the nobles and knights of Ireland, who, in 1299, were summoned by the king, "to come in their best array, with horses and armour, to serve him against the Scots." "At Roxborough," writes Dr. Lingard, "the king found himself at the head of 8,000 horse and 80,000 foot, principally Irish and Welsh." It is stated in Fenton's *Pembrokeshire* that, 1 Henry IV. "the king granted away the manor of Manorbere and Penaley, county Pembroke, with Bigelly, and all the lands in Wales of Sir David Barry."

COGAN.—The name of a place near Cardiff. Miles de Cogan was nephew to Fitz-Stephen and to Maurice Fitzgerald, and accompanied them in their expedition. King Henry the Second, in recompense of the great services of Fitz-Stephen and De Cogan in the reduction of the south of Ireland, bestowed on them a vast territory round the city of Cork. The latter built a strong castle at Carrigaline, which he named Belvoir, from the beauty of the prospect, where his descendants flourished for many centuries, until their alliances with the Irishry brought on internecine feuds, which ended in their destruction.

CANTWELL.—The pedigree of Cantelupe, lord of Cantelupeston, Glamorganshire, is given in the earl of Cawdor's MS. The Cantelupes settled in early times in the county of Kilkenny, where they came to be called Cantwell.

ARCHDEACON.—The pedigree of Archdeacon, of South Wales, is given in the same MS., of whom Theobald le Archdeacon, son of Odo, was summoned as a baron to parliament in England, 14 Edward II. Stephen Archdeacon was witness to William, earl of Pembroke's

charter to Dunbrody Abbey, and Sir Reymond was summoned as a baron to the Irish parliament, 18 Edward II. The Irish line came to be called Mac-Odo, (or Cody,) from their ancestor, Odo.

BLUETT.—Walter de Bluett, who is stated in the above mentioned MS. as having been given Ragland Castle, by Richard, earl of Gloucester, *temp.* Henry II., is mentioned by Giraldus Cambrensis as one of the conquerors of Ireland.

POWER.—The names of Philip and William le Poer appear in Fenton, as donors to Slebech Preceptory, in Pembrokeshire. A large common field near Haverfordwest is still called "Poer's field," and Le Poer-Beresford, marquis of Waterford, is said to derive his English title from the former connexion of the Poer family with that town.

HUSKARD.—Fenton states that "Huskard, near Milford, was the possession of noble Norman or Flemish *Advena*, who signed themselves Huscard." The name occurs in the early Anglo-Irish records.

HAROLD.—Fenton mentions Sir Richard Harold, of Haroldston: the Harolds were formerly a considerable Anglo-Irish family in the county of Dublin.

BENEGER.—Fenton states that "Beneger, of Benegers-ton, were men of great note in Pembrokeshire," and observes: "a branch was in the suite of Strongbow on the Irish expedition, who perhaps, might have laid the foundation of a family of that name in Ireland." Adam de Beneger is mentioned by Giraldus Cambrensis; there are traces of his descendants.

BONVILLE.—Fenton states that Bonville's Court, near Tenby, which has yet some remains of baronial appearance, "was possessed by one of the early Norman settlers of the name of De Bonville." John de Bonville was summoned as a baron to parliament in Ireland, 3 Edward III.

HARPUR.—This name appears at an early date in the Irish records, and is now a common one in the county of Wexford. It is supposed that the first who bore it in

Ireland was a Welsh harper in the train of Strongbow. It occurs in a curious document, (preserved in the Chapter-house, Westminster,) dated about the year 1280, an inquisition on the state and condition of certain Ostmen, or Danes, then residing in the county Wexford, the remnant of those Danes who had, some centuries before, settled in the town of Wexford. A portion of this inquisition is subjoined, chiefly, to show the names of the jurors, who were mostly of Welsh origin. "To all seeing or hearing these letters, Robert de Imer, now seneschal of Wexford, greeting. Know all of you that I, by command of the noble man, the Lord William de Valence, have taken this inquisition as to the rents, services, and customs of the Ostmen and foreigners of the county of Wexford, upon the oaths of the subscribed, viz., Henry Whythay, William Marshall, William of Kidwelly, Clement Cod, John the Steward, Robert of Amera, Robert of Arderue, David Fitz-Richard, John, the son of Philip the Harper, John, the son of David the Harper, David Chever, and Adam Hay. Who, being sworn, say, that in the time of the Marshalls, lords of Leinster, there were within the county of Wexford one hundred Ostmen, who were wealthy, and possessed many cattle," &c.

SYNNOTT.—Supposed to be a Flemish family, that settled in South Wales, and some of whom passed over to Ireland. David Fitz-Adam Synad had a grant from his kinsman, Sir Gerald Roche, about the year 1215, of a tract of land north of Wexford town, still known as "Synnott's-land." The name is very common in the county.

CHEVERS.—Another Flemish name, Chievre being a town in Hainault, and Chievres being the name of a good family in Lorraine. William Chievre held seven townships in Devonshire, at the time of the Domesday survey. Sir Hamon (a Flemish Christian name, and common in the Irish family) Chevre, held Chevre's manor, in Norfolk, in 1220. William Chevre is one of the witnesses to the charter of the earl of Pembroke, to Tintern abbey, county Wexford, a monastery founded

and named by that nobleman in honour of Tintern, in Wales. Edward Chevers, a descendant, was created Viscount Mount-Leinster by James II.

CUSACK.—Also a Flemish name, derived from a castle in Gascony. Sir Geoffrey de Cusack is said to have attended King John, in his expedition against the Welsh, passed from Wales into Ireland, and obtained grants of land in Meath and Connaught, where the family held a distinguished position for some centuries.

FLEMING.—Sir John Flandreusi, or the Fleming, is a witness to the charter to Kells, county Meath, in the time of King John. Baldwin and Simon Fleming were barons of Slane, in the time of the Plantagenets, and their successors were peers in Ireland until a recent date. They frequently intermarried with families in Devonshire, in which county they had property. Lord Cawdor's MS. enumerates families of this name at Flemington, Caermarthenshire, and at Lantwit, Mountain, Penlynn, Swansea, Talyvan, and Whitney.

WADDING.—Another Flemish name, possessing property in the counties of Wexford and Waterford.

WALSH.—David Walsh was one of the first invaders of Ireland, having accompanied his uncle, Reymond le Gros. His gallant conduct in being the first to pass the river Shannon on horseback, at the taking of Limerick, is described by Giraldus Cambrensis, who states, he "was a lustie and valiant young soldior, and a verie tall man above the rest, and verie hot and impatient." Hooker, writing in 1584, observes, in a note; "this Walsh was so called, the same being the name of his familie and kindred, and not of the countrie of Wales, wherein he was born. He was a worthie gentleman, and of his race there are yet remaining manie good and woorthie gentlemen, who are chieflie abiding in the province and citie of Waterford, for there were they first planted." His descendants were summoned as barons to parliament, by Edward II., and continued, for some centuries, lords of *Sle-Brannagh*, or the Walsh mountains, in the county of Kilkenny. The names of their residences were Castle-

Howell, county Kilkenny, and Court-Howell, county Wexford, taken from the Welsh Christian name, Howell, which occurs frequently in their pedigree. A knightly scion of this race served in the wars in France, during Henry the Sixth's reign, under the great earl of Ormonde; and an exploit of one Nicholas Walsh, who was in the Irish force of 700 men that joined Henry the Eighth's army at the siege of Boulogne, is mentioned as follows in Hollinshed's Chronicles:—"After that Boulogne was surrendred to the king, there incamped on the west side of the town an armie of Frenchmen, amongst whom there was a Thratonical Goliath that departed from the armie, and came to the brinke of the haven, and there in daring wise chalenged anie one of the English armie that durst be so hardie, as to bicker with him hand to hand. And albeit the distance of the place, the depth of the haven, the neerness of his companie imboldened him to this chalenge, more than anie great valour or pith that rested in him to indure a combat; yet all this notwithstanding, an Irishman named Nicholl Walsh, who after retained to the earle of Kildare, loathing and disdainig his proud brags, flung into the water, and swam over the river, fought with the challenger, strake him for dead, and returned back to Boulogne with the Frenchman's head in his mouth, before the armie could overtake him."

M'CULLEN.—This name, that of a wild and fierce clan who inhabited the northern coast of Ulster, appears to be a corruption of Mac-Llewellyn. An ancient MS. on the state of Ireland, called "Salus Populi," said to have been written as early as Henry the Sixth's time, mentions "Fitz-Cwlyn of Tuskard" among the principal degenerate *English* of Ulster, and a similar document, about the date 1515, printed in the first volume of the Irish State Papers, enumerates "Fitz-Howlyn of Tuskard" among the northern *English* rebellious clans. The Dublin Council-book of Henry the Eighth's time contains this entry under the year 1541:—"The submission of Maguillen: note,—he desireth to be reputed an Englishman, as his ancestors were." His submission is printed

in the State Papers, and the lord-deputy observes in the letter forwarding it:—"Maguyllen is an Englishman." The document is signed by "Roderic M'Cuyllen, *sue nationis principalem, et capitaneus de Rowte*:" one of the hostages for its performance was "Jenico Mac-Gerald M'Cuyllen," both of which Christian names were used by British families, and the first one is probably synonymous with Jenkin. It is stated in a MS. called "The Earl of Sussex's Journey in Ireland," 1556, that "in the monastery of Coleraine is buried the ancestor of M'Guillin, on the left hand of the altar, and on the tombe lyeth the picture of a knight armed." "Mac-Uighilin of the Rowte" is named by the Irish antiquary Mac-Firbis, as one of the Welsh families settled in Ireland. If other proofs were wanting, there could be no better than that contained in a letter, from Shane O'Nial, the proud and Saxon-hating chieftain of Ulster, to Queen Elizabeth, in which he speaks with contempt of Magwillen as "a mere Englishman."

Although the changes of surnames alluded to in this paper may surprise an English antiquary, they will not astonish any one acquainted with Welsh customs: and, after noticing these changes, which show that many persons of, apparently, pure Welsh and Irish names, descend from Norman ancestors, an instance to the contrary may be quoted, of a change from a Welsh name to a memorable English one, in Morgan Williams, who, having married the sister of Thomas Cromwell, earl of Essex, his son took the name of Cromwell, and was great-grandfather of the Protector.

WELSHMEN OF IRELAND.—In the History of Hy-Fiachrach, printed by the Irish Archæological Society, in 1844, there is an account given of the "Welshmen of Ireland," by Mac-Firbis, an antiquary of the seventeenth century. According to this authority, the invaders, who were of Welsh origin, were, "the Welsh white knight," and his brother, William Barrett, called by the Irish, William *Breathnach*, or the Briton; Lawless, (now Lord Cloncurry); the Joyces; the clan Heil, or descendants of

Hoel, (now Mac-Hale); the Mac-Uighilins, or Mac-Llewellins of Antrim; the Walshes; the Barretts, of Munster; the Cusacks; Petits; Brownes; Moores; Lynetts; Carews; Mac-Hosti, and some others of less note.

According to the earl of Cawdor's MS., "Stephen Barret came to Dyvet, with Gilbert Strongbow, and had the lordship of Pendine." His descendants are set forth. The Lords Barrett, of Tirawly, in Mayo, had become altogether Irish in the fifteenth century. Of the Munster Barretts, in proof of their British origin, the story may be told of Hugh O'Neil, earl of Tyrone, who, when marching near their castle during his rebellion, in 1600, a follower having mentioned their name, declared that he "hated the English churls, as if they had come but yesterday." Sir John Joyce, of Prendergast, 1389, is mentioned in Fenton, p. 98, and is stated to have been "of the family which succeeded that of Prendergast, who was one of the adventurers from this county under Strongbow to Ireland, a name that never occurs in Pembrokeshire subsequent to that expedition."

These notices might be prolonged, but that the subject would become tedious. They contain a record of some of the gallant men who annexed the Emerald Isle to the crown of Great Britain. As some Cambrian antiquary may wish to investigate the subject more closely, I will trespass further by adding a short list of surnames which occur in the earliest records of the Anglo-Irish, most of which, it may be capable of proof, are of Anglo-Welsh origin.

Avenel, Aylmer, Aylward, Bernevalle, Bealing, Borard, Braghenock, Brun, or Browne, Cadell, Cass, Dela Freizue, Dene, Dunheoid, Esmond, Feyphoe, Mareward, Netterville, Nogent, Penteny, Piers, Pipard, Parcel, Riddlesford, Rocestre, Rochfort, Sarsfield, Shortall, Sigglin, St. Albyn, St. Moenes, St. Lawrence, St. John, Sutton, Taaffe, Telyng, Traherne, Tuyt, Uvedale, Valle, Waffie, Wasfayl, Whythey, Wykin.

This bead roll of names and families, with the foregoing notices, can be but little interesting at the present day, referring, as they do, almost exclusively to families belonging to another country, or to names that have disappeared from South Wales. As one of our old poets writes :—

“ Many rich
Sink down, as in a dream, among the poor,
Of rich and poor have many ceased to be,
And their place knows them not.”

But although some of the proud names of Norman, Saxon, Flemish, and Welsh colonizers of Ireland have sunk into decay, lasting results remain behind—results which are owing to their piety, loyalty, industry, and social institutions. The ecclesiastical structures, so numerous in the English districts of Ireland, are the monuments of their piety : their allegiance to the crown of England was a constant bond of union between the two countries : they introduced agriculture and commerce : and their social laws were the cause of security, peace, and wealth. Let us hope that a friendly intercourse between Great Britain and Ireland will continue and increase, so that the intermixture of races may result in permanent benefits to both.

HERBERT F. HORE.

Pole-Hore, Wexford, Feb. 1852.

BRONWYDD MANUSCRIPTS.

ANCIENT title deeds of the Barony of Kemes, and Lordship of Newport, the property of T. D. Lloyd, Esq.

- 1.—Answer of George Owen, in Latin, and other documents in proceeding *quo warranto* relative to the Barony.
- 2.—Ancient pedigree and line of descent of several families, by George Owen, *temp.* Elizabeth.
- 3.—Deeds relating to Kemes, reign Richard III.
- 4.—Also reign Henry VI., in whose reign there is a deed of grant of a house, part of Mervaisa, Nevern, at the rent of a “red rose.”

5.—Deeds relating to Kemes in the reigns of James; Richard II.; Edward III. and VI.; Henry IV., VI., VII. and VIII.; Elizabeth.

6.—Deeds relating to Kemes, Edward III. and IV.; Henry VII. and VIII.; Richard II.; Philip and Mary; Elizabeth.

7.—Charter of Newport, granted by Nicholas Martin in the reign of King John, translated by a jury at the great assizes at Haverfordwest, in the reign of Queen Elizabeth. Original charter and translation by order of the Court, in the possession of Mr. Lloyd as lord of Kemes.

8.—Deeds relating to Kemes, Philip and Mary; reigns of Henry IV., VII. and VIII.; Elizabeth.

9.—An historical account of the manors and towns, and principal families in the Barony of Kemes, written by George Owen, Esq., lord of the Barony of Kemes.

10.—Proceedings of the Courts of Pleas and other courts held for the borough of Newport, in the reign of Charles I.

11.—Deeds relating to Kemes in the reigns of Edward VI. and Richard III.

12.—An inquisition, "a verdict of a jury," during the time that Lord Audeley was lord of the Barony of Kemes, giving many particulars of the possessions and rights of the Barony, and showing that, in the town of Newport, the lord had all privileges and franchises.

13.—Ancient value of livings in the diocese of St. David's, as taken from the king's books.

14.—Sundry deeds relating to Kemes, Newport, Bayvil and St. Dogmael's, Edward II., III. and IV.; Richard II.; Henry III., IV. and V.

15.—A schedule of persons in ward to William Owen and George Owen, Esqrs., Elizabeth and James I.

16.—Rental of burgesses in the town of Newport, made in the 12th Henry VI.

17.—N.B.—Sundry deeds, including a recital by way of "innoteximus" of an agreement made in the 18th of Edward I., between the Lord Nicholas Fitzmartin, lord of Kemeys, of the one part, and all his freemen on the other part.

18.—An agreement between the Lord Nicholas Fitzmartin and Jordan de Cantington, granting lands near Fishguard.

19.—Documents showing that the lords of Kemes were lords of Parliament, and that "writs of summons" now lieth in the Tower of London, addressed to Messieurs les Seigneurs de Kemes, and that in the opinion of great lawyers this great right still remaineth.

Correspondence.

WELSH DEEDS.

To the Editor of the Archæologia Cambrensis.

SIR,—The family of Salter, whose names occur so frequently in the translations of ancient Welsh Deeds inserted in your last Number, was of considerable importance at Oswestry for several centuries; and the heiress of the principal line thereof, Katherine Salter, married Sir Thomas Hanmer, of Hanmer, Knight, who died 5th April, 1583. John Salter, then the head of another branch of the family, was sheriff of Shropshire in 1521.

The persons described in the translation of the Deed No. XII. as "bailiffs of *two parts of the country*," were, no doubt, in the original Deed designated in the customary manner as "bailiffs of *Deux-Partes*," i. e. bailiffs of the manor of Deux-Partes, which then formed, and now forms, a division of the honour or lordship of Oswestry.

An engraving of the seal attached to the recognizance under the statute of Acton Burnell, mentioned on p. 42, will be found in Owen and Blakeway's *History of Shrewsbury*, vol. i. p. 542. It will there be seen that the bust on the seal is not that of a female, but of King Edward the First, and the animal on the breast is not a squirrel, but a lion passant.

Thomas Parys, named in the Deed No. XVIII. was one of the principal residents of Shrewsbury who were parties to a composition for the good government of the town, dated 15th August, 1389; and the lands mentioned in this deed could, with very little difficulty, be now identified, all the names of fields, &c., therein recited being still retained. Sir William Stury, also named in this Deed, was a member of a very ancient and distinguished Shrewsbury family. He received the honour of knighthood for his services at the battle of Cressy, where, being then a young man, he headed the contingent raised by himself in Shrewsbury and its vicinity, which fought, together with the other Shropshire forces, in that memorable field, under the command of Richard Fitzalan, the ninth earl of Arundel, who had extensive estates in the county of Salop, including the castles of Clun, Oswestry, and Shrawardine.—I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
7th January, 1852.

CAREW CASTLE.

To the Editor of the Archæologia Cambrensis.

SIR,—When the Association visited Carew Castle from Tenby, last year, a hope was expressed by many of the members that one of the windows, at the east end of the banqueting hall, then in a very dangerous state, should be repaired. Subsequently a representation

about it was made to the owner of the Castle, Mrs. Carew, of Crowcombe Court, Somersetshire, who caused a survey to be made, and the window to be in a great measure restored—sufficiently so, it is hoped, to be secure. The restoration was made by Mr. Rogers, a stone mason at Tenby, by introducing two strong freestone mullions, carved to correspond with the original pattern, and transoms of the same, laying the foundation on Paris cement, and pricking in a lintel above, also of cement. I have sent the above brief notice as one instance, not solitary, of good done by the Cambrian Archæological Association.—I am, &c.,

THOS. ALLEN.

Freestone, Feb. 18, 1852.

ST. CYNHAVAL.

To the Editor of the Archæologia Cambrensis.

SIR,—Having an intense love for the Sacred and Ecclesiastical Antiquities of Wales, you may imagine my delight, when, the other day, I accidentally met with a manuscript poem full of allusions to the legendary life of St. Cynhaval, of whom I was previously not aware that any notice further than that he was the son of Elgud ab Cadvarch ab Caradog Vraichvras, and founder of the church which bears his name in the vale of Clwyd, existed. Perhaps, on a future occasion, I may request you to publish the poem with a literal translation in your valuable Journal. It was written by Gruffydd ap Ieuan ap Llywelyn Vychan, a celebrated poet and a gentleman of property, who resided at Llanerch, in the county of Denbigh, from about A.D. 1470 to 1520. The bard seems to have been suffering from an acute pain in his knee, and he prays to the saint for relief, whose merits, he asserts, possessed the peculiar property of removing rheumatic affections. The saint is reminded of his miracles in the flesh, how he tortured the “hoary giant,” Enlli Gawr, filling his body with agony and wild fire, which drove the mighty man to seek relief in the cooling waters of the river Alun, and how that river had refused its aid, and became dry three times, and the giant’s bones were burnt up on its banks. An allusion is made to his well, as being efficacious in the removal of bodily pain; and lastly he solicits his patron to admit him at the hour of death into Paradise.

In the first number of the *Archæologia Cambrensis*, I find St. Cynhaval’s well mentioned, as being still celebrated for curing warts.

The river Alun is in the neighbourhood of Mold, no great distance either from the scene of St. Cynhaval’s religious exercises, or from Moel Enlli (or Fenlli), which was probably occupied by the giant aforesaid. It may be observed, that Nennius likewise testifies that this wicked man perished by fire, “Post modicum intervallum noctis ignis de cælo cecidit et combussit arcem, et omnes homines qui cum tyranno erant, et nusquam apparuerunt usque ad hodiernum diem.”

GARMON.

Miscellaneous Notices.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The following appointments have just been made in the Society:—Albert Way, Esq., F.S.A., and Rev. J. Earle, M.A., Professor of Anglo-Saxon, to be members of the Committee; and the Rev. E. L. Barnwell, M.A., Head Master of Ruthin School, to be Local Secretary for Denbighshire.

The Architectural Society of the Archdeaconry of Northampton, being about to hold an Architectural Congress at their Spring Meeting, at Northampton, on Wednesday after Easter, April 14th, have invited the members of the Cambrian Archæological Association to join the meeting. The special object of the meeting has reference to the Restoration of the Church of the Holy Sepulchre, at Northampton, the last of the four Round Churches of England now unrestored. A committee has been formed, consisting of the bishop, the archdeacon, and the ecclesiastical authorities of the parish, together with the lord-lieutenant, and the chief laity of the county, to carry out the work in the best possible way for the preservation of what remains of the ancient fabric, and at the same time, for the increased accommodation of a largely increased parish. The works have been committed to Mr. George Gilbert Scott, who has drawn up a very minute report on the present state of the church, and its proposed restoration and enlargement. Another committee, acting in concert with the former, has also been formed, consisting of Lord Talbot de Malahide, the dean of Ely, Professor Willis, Mr. Hawkins, Mr. A. Way, Mr. Blaauw, and others, to make the restoration of the Round part of the church especially memorial to the late marquis of Northampton, one of whose latest interests was the due restoration of this remarkable building. Both the general restoration and the special memorial being subjects, not merely of local, but of British interest, the Northampton Architectural Society have deemed it not right to put a hand to the work before inviting the opinions and criticisms of all archæologists, for whom, not only from its holy historical associations, but also from its architectural interest, this church must have a more than common value; while they who know the sacrifices of time, and labour, and money made by the late marquis of Northampton, in the cause of archæology, and witnessed the Christian spirit of mind and manner which so eminently distinguished him, will hail the present as the most suitable memorial that could be suggested, as a tribute to one whose name they would not willingly let die. A morning meeting for discussion will be held at eleven o'clock; the churches of the town will afterwards be visited, and an evening meeting at seven, presided over by Earl Spencer, will be enlivened with more popular papers of local interest, and, as it is hoped, by a lecture by Professor Willis on the Church of the Holy Sepulchre, at Jerusalem, as bearing upon the round churches of England, and specially on that of Northampton. The very curious Norman church of St. Peter, just restored

at a very large cost, by Mr. Scott, will be reopened on the following day with divine service. Any member of the Cambrian Association will be admitted to the meetings, by writing down his name as such. Any communication on the subject of the meeting may be addressed to the Secretaries of the Architectural Society, Northampton.

THE HISTORIC INSTITUTE OF WALES.—Many of our readers will, no doubt, be glad to learn that a Society under the foregoing appellation is in course of formation, with every prospect of success, having for its object the publication of works illustrative of the History of Wales and its Marches. It is proposed, at present, that it shall consist of patrons for life, who may have been donors of no less than ten guineas; of life members, whose donations shall reach six guineas; and of annual members, being subscribers of half-a-guinea yearly: but the details of its constitution will not be finally and fully arranged until the Provisional Committee shall have met. The following are some of the works, which, with the consent of the respective authors, are likely to be published under the auspices and sanction of the Institute:—"History of Wales," (Prize Essay) by T. Stephens, Esq.; "Relics of the Ancient British Church," by J. O. Westwood, Esq.; "Memoirs of O. Glyndwr," by T. O. Morgan, Esq.; "Hermes Cambrensis," by Rev. Morris Williams; and "The Traditional Annals of the Cymry," by Rev. J. Williams. It cannot be denied that many excellent treatises of a similar nature, for which prizes have been awarded at Eisteddvodau, have been consigned to oblivion, through the incompetency of those meetings, as well as of the individual writers, to meet the expenses of publication. That inconvenience will be obviated by means of the proposed Institute, and it only remains for our friends and well wishers to exert themselves with the view of bringing its machinery into working order—which they can do by sending in the names of three hundred annual subscribers, and then every really valuable and interesting work relative to Wales, may and will be duly published, with no risk to the author himself. The following "good men and true," have kindly consented to act on the committee:—T. Stephens, Esq., Merthyr Tydvil; Rev. Rowland Williams, M.A., Vice-Principal of St. David's College; Rev. J. Jones, (Tegid,) M.A., Nevern; T. L. D. Jones Parry, Esq., University College, Oxford; Rev. Morris Williams, (Nicander,) M.A., Amlwch; T. Jones, Esq., Chetham Library, Manchester; Rev. T. James (Llallawg), Netherthong; J. O. Westwood, Esq., F.R.S., Hammersmith; Rev. J. Williams, (ab Ithel,) M.A., Llany-mowddwy.

ARCHÆOLOGY, &c. OF PALESTINE.—A Society has been formed for the purpose of illustrating the Antiquities, Manners, Customs, &c., of the Ancient and Modern Inhabitants, both Hebrew and Gentile, and the Natural History, Botany, and Geology of Palestine. We have been gratified by the inspection of the MSS. intended to form this year's publications, as well as the photographs and drawings which are to illustrate them, amongst which is an article by Mr.

Rogers upon an ancient stone temple, similar to those sometimes ascribed to the Druids, with the exception that it is an oblong rectangular parallelogram. We hope at some future period to recur to it, and to give a plan and view of its present appearance. The subscription to the Society is half-a-guinea annually, for which its publications are furnished free. Prospectuses may be had of Mr. Mason, Tenby.

At a meeting of the Archæological Institute, on 6th February, Mr. Wynne Ffoulkes read a notice of a pair of medieval shoes found in a grave on Bwlch Carreg frân, Caernarvonshire. They were of leather, of small size, the middle of the sole extremely narrow, with an ornamental loop of leather over the front of the instep; they appeared to have been sewn with some kind of membrane rather than thread. With them was also found a thimble. The fact of such articles found in a grave, in such a situation, proved that burials in unconsecrated ground must have prevailed to a late period. The Chairman, Octavius Morgan, Esq., stated that the shoes very much resembled those of King Henry the Sixth, still in existence, and Mr. Ffoulkes thought them not of a later date than the time of King Henry the Eighth. Mr. Roach Smith had similar shoes, and in several instances thimbles were also discovered in the same grave with them.

Mr. Augustus Franks also read a notice of the acquisitions made by the British Museum for the British Archæological Room, since its establishment in July last, amongst which were a short sword blade of the early bronze period, and a short dagger of the same period, both found at Dolwyddelan, Caernarvonshire, presented by Lord Willoughby d'Eresby; four celts (two of them being very fine and perfect) found in different parts of Glamorganshire, presented by the Rev. J. M. Traherne; and a disc of stone, $1\frac{1}{2}$ inches in diameter, with a small circular perforation in the centre, found at Haverfordwest, the use of which was unknown. Here then are articles from three of the most important of the Welsh counties, which have found their way to the British Museum. Now although it cannot be denied that the establishment of a great central archæological museum in the metropolis is of primary importance, yet it is to be hoped that local museums, where duplicates of such objects may be preserved, will not be forgotten. The anonymous writer of the article on "The Library and Museum Movement," in the last Number of the *Archæologia Cambrensis*, p. 45, has touched upon the subject in a manner which ought to rouse the inhabitants of the principal towns in each county of the Principality, and open their eyes to the intellectual advantages to be derived from the establishment of such museums and libraries. Instead, however, of leaving the matter to be taken up by reading societies, or other private associations, (which experience has proved to be seldom permanent from one cause or other,) it would be far preferable if a room or two were devoted to the subject in the public building in each county town. This would be free of rent, and so get rid of one of the chief causes which have hastened the dissolution of so many temporary and private societies. Besides, in many cases,

the objects collected in such museums, although found on private property, are in my humble opinion, the property of the public at large, and therefore ought to be put under the care of the public authorities.—J. O. WESTWOOD.

An ancient monumental stone, with early characters, was lately discovered in the alterations and repairs of Newcastle Church, Bridgend. It now lies on the south side of the chancel, outside the church, and the inscription will gradually be effaced by exposure to the weather.—H. H. K.

When the able Irish antiquaries, Mr. Petrie and Dr. Todd, attended the Cardiff meeting in 1849, they took accurate copies of the lettered crosses at Merthyr Maur, Glamorganshire; could *fac-similes* be obtained of these curious inscriptions?—H. H. K.

A singular seal has lately been picked up at Kidwelly, the impression, a rude crown with a cipher, perhaps H. L., *i. e.* Henry, Earl of Lancaster.—(See the last Number of the *Archæologia Cambrensis*, p. 15, for this nobleman's connexion with Kidwelly.)—H. H. K.

HOARE'S GIRALDUS CAMBRENSIS.—The seven original drawings made by Mr. Carter to illustrate this work, are now in the possession of John Britton, Esq., F.S.A., and will, together with the whole of his large and valuable collection, be shortly sold by auction.

HERALDIC MSS.—A correspondent suggests that there must be some MSS. of Arms older than Elizabeth's time, in some of the Welsh libraries, as Wynnstay, &c., not noticed in the "Ordinary" given in vol. ii. New Series, page 71. Can any of our readers furnish us with information upon the subject?

AMBER BEADS.—"Amber beads in ringlets encircled his temples."—(*Gododin*, l. 40.) At a recent meeting of the Society of Antiquaries, Mr. Botfield exhibited nine amber beads, which must have been worn as ornaments by a Celtic chief of old, and which were found six feet below the ground in Shropshire, under a basaltic formation. It will be remembered that at our last Annual Meeting, Mr. Fenton exhibited a large number of amber beads found in a Wiltshire barrow.

GOLD DIGGINGS.—A Correspondent wishes to know the probable localities of the ancient British gold mines. An article on this subject would be interesting. That gold was, at one time, peculiarly abundant in this country is undoubted; not only the language of the early bards, but the researches of archæologists clearly establish the point. But whence was it derived?

CURIOUS DRUIDICAL CIRCLE.—Near Urswick, in Furness, Lancashire, there are the remains of what is, apparently, a Druidical circle, the interior of which is divided into several compartments by curved walls, with a small circular enclosure in the centre, like the nave and spokes of a wheel. The diameter of this curious relic, which is known in the neighbourhood simply as "stone walls," varies from 315 to 350 feet.

HISTORY AND ANTIQUITIES OF ST. DAVID'S.—We have been much pleased by the inspection of the artist's proofs of the exceedingly accurate and beautiful illustrations for the first part of this work, which is nearly ready for delivery.

DISCOVERY OF ANTIQUITIES NEAR LLANTHONY ABBEY.—The excavations now being made for the enlargement of the canal, in the neighbourhood of the ruins of Llanthony Abbey, have resulted in the discovery of some archæological treasures. Mr. Brunel, the engineer, had requested the contractor to preserve with care any relics his men might find; the result of their labours was the discovery of two stone coffins, lying east and west, on the spot on which the chapels of the monastery are supposed to have stood, together with a number of perfect and imperfect encaustic tiles, and fragments of stone arches; one of the coffins is of freestone, without a lid, and has the usual hole at the bottom; it contained a number of bones, without the skull; the other is of hard sandstone. In removing them from the bed in which they had lain so long, they were broken in two or three pieces. In one of the coffins a few fragments of some encaustic tiles, the pattern of which is in a very good state of preservation, were found. Near the same place, some portions of human bones, almost crumbling to powder, were also found, and several pieces of stone, large and small, apparently component parts of an ecclesiastical building, from the beautiful designs into which they are cut, and in some instances painted; they seem to have formed part of a doorway or window, are very sharp and in a good state of preservation, though discoloured by being long imbedded in the ground. The coffins are said to be of the twelfth century, and the other fragments of the semi-Norman, or between that and the Early English, period. It appears, from Rudder's *New History of Gloucestershire*, that several members of the De Bohun family, liberal patrons of the monastery, who died between 1187 and 1275, with many more persons, "lie buried in the ruins of Llanthony; and it is to be lamented that the noble tombs, designed to preserve their memory, were ruined and destroyed soon after the dissolution."

UNROLLING OF THE MUMMY FOUND IN ST. STEPHEN'S CRYPT.—On January 31st, a deputation of members of the Antiquarian Society met at the New Palace of Westminster, for the purpose of examining the mummy or preserved body found a few days previous in the east wall of St. Stephen's Crypt. Mr. Barry, the architect, was in attendance to receive the party, amongst whom were Dr. Lyon Playfair, Mr. Hawkins, and Mr. Franks, of the antiquarian department of the British Museum, Mr. Prior, Mr. Bruce, and Mr. Akerman, secretary to the Antiquarian Society. Mr. Pettigrew, accompanied by his son, Dr. W. Pettigrew, was also present, these gentlemen having kindly undertaken the responsible duty of unrolling the body. Until the day previous, the mummy has remained half imbedded in the stone wall where it was discovered, nothing being visible but the crozier and the upper part of the cere-clothes in which the remains were folded. The

examination having been determined on, the body was removed from its narrow cell at an early hour in the morning, and placed upon a bench within an enclosed hoarding, where the gentlemen appointed to examine it assembled as above stated. The removal was effected without any injury beyond the fracture of the right fore-arm, which had been injured by the pickaxe of the workman who first broke in upon the venerable remains. The preparations having been completed, Dr. Pettigrew commenced his operations by making an incision down the centre of the abdomen, and in a lateral direction round the skull. After some little difficulty a layer of five thick canvas cloths were removed from off the face. A second series, bound round by string, then presented themselves. In due course, these were loosened, and to the great satisfaction of all present, on being raised, the face was disclosed in a most remarkable state of preservation. The cartilage of the nose was not at all decayed, and with the lips and other portions of the face remained perfectly flexible to the touch. Even the expression of the countenance was in a degree retained, and it was remarked that identity of the individual would not have been impossible had any compeer of his venerable age been present. The abdomen was found to be folded in ten layers of canvas cloth, each of which appeared to have been soaked in wax and nitre, or salts of some such description. On the wrappers being removed the stomach was found to have retreated from the cloth and to have become a mass of adipose matter, in which state the legs and arms were also found. No writing of any description was discovered in the folds, nor was any mark leading to an identity of the individual found. The body measured five feet eleven inches in length, and, judging from the front teeth remaining, three or four of which in the lower jaw were much worn, must have been that of a very aged man. The mouth was filled with tow, which had evidently been steeped in wax, and a small quantity of hair remained on the chin and upper lip. The body was enclosed in ten layers of very thick canvas, and bound round by string, the latter being in a very remarkable state of preservation. The crozier was entirely of oak, with an elaborately carved crook—the whole measuring six feet two inches in length. Although there remains an absence of any positive proof as to the identity of the body, it may be stated that the gentlemen present unanimously agreed that the presumption of its being Lydwolfe, Bishop of St. David's, who died about the middle of the fifteenth century, was almost indisputable. The examination having been completed, the remains were placed in a strong elm coffin, and screwed down. For the present they remain in a place of security, but it is understood the body will hereafter be replaced as nearly as possible in the spot where it was discovered.

Reviews.

PROCEEDINGS AND PAPERS OF THE HISTORIC SOCIETY OF LANCA- SHIRE AND CHESHIRE. Session Third. 1850-51. Liverpool.

Whether the feeling arises from the fact of the contiguity of the Historic Society to our own especial field of operations, thus bringing before its notice matters of a somewhat Cambrian character, or from some other cause, which we are not now in a position to define, certain it is that we hail the appearance of its Sessional Report with unusual satisfaction.

Heartily do we congratulate the members on the success which has hitherto attended their labours, as evinced in the truly interesting and instructive volume before us; a volume replete with information of a delightfully varied kind, and moreover illustrated with twenty-six very well executed plates.

Having a "local habitation" as well as a "name," its museum promises to be soon filled with an enviable collection of antiques, no less than 173 different articles having been already sent in. Indeed, we consider that one of the main excellencies of an archæological association consists, not merely in the historical investigation of objects of antiquity, but in their actual preservation from the reach of Vandalism. And we only regret that the committee of the Cambrian Institute have not yet been able to obtain a centrally convenient repository for the safe custody of its relics. Who can tell what curiosities of historical value may not have been irrecoverably lost owing to this palpable deficiency in our machinery?

As might be expected, the first paper that we perused in the present volume, and the one with which we were most pleased, was that penned by "our own correspondent," Dr. Hume, "On certain implements of the Stone Period." We confess to a certain tremor on commencing the article, lest the learned author should have attempted to overthrow our favourite idea of aboriginality, for we are content to forego an amount of credit for early civilization, which the stone period necessarily implies, if we can but establish our claim to be the genuine descendants of those people "who would not possess a country and lands by fighting and persecution, but justly and in peace." (See *Triad V.*) Happily, however, there was no cause for our apprehension, Dr. Hume having very considerably left the subject an open question.

The extract from Layard's *Illustrations of Nineveh*, wherein the author proves in detail that the ancients used in war to hurl stones with the hands, reminds us of a passage in the "Gododin," which argues the practice to have been known in Britain as late as the sixth century—though it is attributed to the Saxons rather than to the Cymry;—it is to the following effect:—

"Nor was he moved aside in his course by a ponderous stone from the wall of the fort,
And never again will the son of Peithan be moved."

We intimated that the stone period argued unfavourably for the civilization of early Britain; but was that really the case? Let our readers examine the accompanying illustration, which, through the kindness of Dr. Hume, we are enabled to present to their notice, and let them judge for themselves. The representations are undoubtedly rude, but at the same time they exhibit a degree of poetry not contemptible for the remote period to which they are assigned!

Besides the double plate which we give, there are two single ones in the volume illustrating this paper. One exhibits the various shapes of the stone implements which have been brought to light, many of them like those on pp. 74 and 75 of our last Number; and the other the various modes of mounting, or affixing them to handles. The whole of the illustrations on the plate which we give are taken from the volume of M. Boucher de Perthes, President of the Société d'Emulation at Abbeville in France, whose collection of stone instruments is one of the most remarkable in Europe, and whose work on the subject throws much new light upon it. He attributes to the implements various uses which other writers have scarcely noticed; and assigns some of them to an era much more remote than that usually supposed. A sufficient general idea of these will be obtained from the grouping and description on the face of the plate.

BARDAS Y CYMRU; Welsh Bardism; its Rites and History, from the earliest times to the present, with the Canons of Vocal Song. Part I. By ROBERT IOAN PRYS (Gweirydd ap Rhys, B.B.D.) Caernarvon, 1851.

To the admirers of Bardic lore this work promises a rich treat. The author being a man of extensive reading, discriminating judgment, and sound patriotism, appears fully competent for the task he has undertaken, and we trust he will meet with due encouragement to bring it to a successful issue. The introductory part, which is just published, contains an elaborate and impartial review of Bardism in its bearings upon the morals and religious habits of mankind throughout the several ages of the world. Mr. Prys then proceeds to examine the different authorities which treat of Bardism or Druidism, such as Julius Cæsar, the Triads, the laws of Dyynwal Moelmud and of Hywel Dda, the Iolo MSS., &c. His observations upon each of these heads are replete with good taste and sound reasoning. No Welshman should be without this work.

Plate 5



1-8 *Rude Instruments of Flint*
Ante-diluvian period.

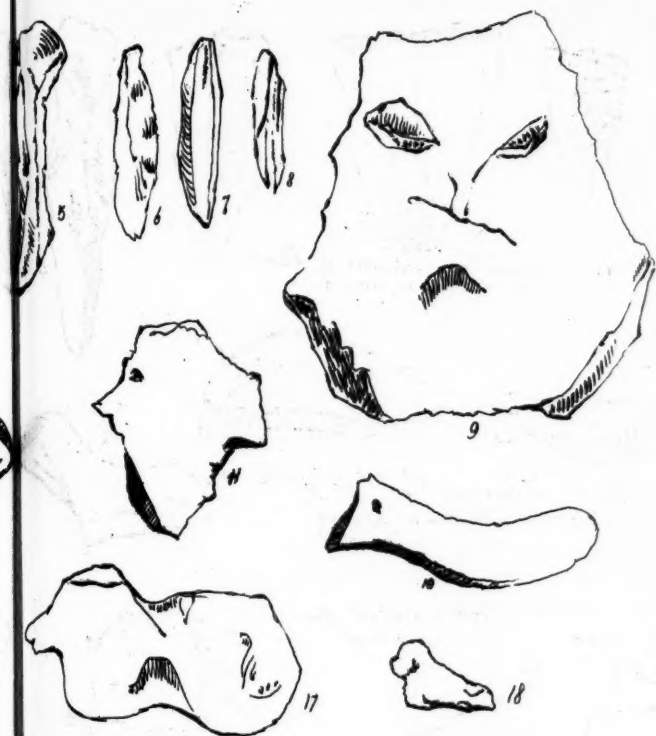


9-14. *Figures & Symbols of the*
Ante-diluvian period.

15 *Accidental form*
of Flint



19-22 *Figures & Symbols of the*
Celtic Epoch.
H. Pidgeon.



Primitive Types of Druidic Monuments

